THE UNITED CHURCH

OBSERVER

MAY 15, 1959

COLDBROOK LIBRARY PACIFIC BIBLE COLLEGE

gambling in canada

see page 6

to result in buyer re- ... increased or the seasonal period ... united front of Arab state ... to the Mediterranean at the port ... effect immediately ... March, 1958, and amendmen
ce to cigarets. ... improved, or both ... Here's how the major tax and repeals since that time a
member the postwar years ... will affect taxpayers: not affected.
cigarets ... Lorne Cumming, chairman

Sweepstake Tickets Seized In City Raid

Entire Morali... Squad In Action; ...tery Charge

City morali... ...ed upon several city ... arrested two men on ... ...ging a third man in cor...
...ized more than ... gambling corrupts polic... suggestion of Rev. Garth W. Legge of Noranda, Que., ... changed to "tends to co... ...lice."
...isposing of lotte... ...ne operation.
Morality inspector Ja... ...er said Friday tha... ...oks containing 42,540 ... ...alued at one dollar eac... ...eized in all.
He said the raid wa... ...argest in some time.
T... tickets arrived in ...

National lottery objection is voiced by United Church

TORONTO (CP) — The United Church board of evangelism ... social service passed a wa... down resolution Tuesday ob... ...ing to any form of a national lot... ...tery on the grounds that ... might lead to "a vast gambling racket."
The original wording also said ... gambling corrupts polic... On the suggestion of Rev. Garth W. Legge of Noranda, Que., ... changed to "tends to co... ...lice."
The church... ...decl... ...hon... ...pro... ...ne... ...various government leaders to take action making it plain "that the wealth of this country will be developed for the common good and not to the unfair advantage of any individual or ...
This ... been "... ...provinces, including Newfoundland, Ontario, Alberta and British Columbia, proving there have been and possibly still continue to be irregularities and dishonest... products, oil and gas."
A leading American theologian said Tuesday neither his... human ...
tion: there relies war ...
for al...
Dr. ... Livingst... ...Ne... ...wers ...und ...d ne...
...ing along in a ... compromise and ... either worked.
Mr. MacQueen said that through compromise the church gained prestige and property but lost integrity, purity and strength. ... separation ... ...ians would ...emselves as ... world for ... which they felt no concern.
Rev. W. G. Berry, associate secretary of the board of evangelism ... federation of all ... churches in Canada.
... provincial ... ...ortant, provided ... prizes by ...

...are Training ...oded By GPs

Morality Squad Raids City Club, Hold Fourteen

The third social club raided by morality officers in the past month was one of two weekend raids on suspected gambling and bootlegging establishments.
A raiding party walked into the Union Jack Club on Dundas St. W. early Saturday and arrested 14 persons. Poker chips and playing cards were seized by the officers.
Charged with keepin... ...mon gaming h...

Charge 3 Men, Woman as Police Raid Club, Seize Bingo Cards

Charges of keeping a common gaming house have been laid against three men and a woman as the result of a Metro police morality departm... on a bingo game at Pensioners of Cana... rooms at St. Clair a... Aves. Wednesday, p... today.
At the time, po... office records, bing... other bingo equipm...
Summonses d... court appearance were served on Ir... 35, of Ava Rd., S... 40, of Euphras... Catherine Ridsd... Johns Rd. E., W...
Police said they were unable to serve the fourth man, Bernard Freedman, 50, of Walmer Rd., because he is vacationing ...
...d these in ...

Report Proposes Legalized Bingos, Limit on Prizes

$5C... On C...

Lotte... By Ui...

BAR CHURCH BINGO DESPITE LEGALITY

Special to The Star
Denver, Dec. 13—Colorado Episcopalians have been forbidden to participate in any form of gambling in their churches or in connection with church business, despite an amendment to the state constitution legalizing church-sponsored bingo and raffles for charitable purposes.
Rt. Rev. Joseph S. Minnis of Denver, Bishop of Colorado, said he published the ... bambling ban in response to voter approval of the bingo amendment in November.
"You can't make it right by legalizing it," Bishop Minnis said. "It is a moral issue."
Minnis said 23,000 ... churches ...

...ed ...ch

TORONTO, Feb. 2 ... The United Church ... evangelism and soci... passed a watered-do... ...tion yesterday objecth... form of a national l... the grounds that one m... to "a vast gambling ...
The original wording ... gambling corrupts pol...
On the suggestion of ... Garth W. Legge of N... Que., this was chang... "tends to corrupt the pol...
... BOARD ...

GAMBLING, DRINKING SAID WIDE OPEN AT CARNIVAL

(Continued from Page 1)
Walker today. He refused to say if police action is contemplated, but pointed out an investigation was made last year when the carnival was first started with the biggest banquet permit ever issued.
"There were no prosecutions in the courts because we found no evidence that warranted charges," he said, drawing attention to a section of the criminal ...
...rities and ... the fiel... ...nd calle... ...t leade... ...lizations ... gaming ... Insp. W... his men ... and it is ... make a re... say who de... group holdi... charitable o...
Attorney-... said he has o... ...ciale ...

Three Charged In Bingo Raid

Charges of keeping a common gaming house have been laid against two men and a woman as a result of a bingo game held last week in the War Pensioners of Canada clubrooms at St. Clair Ave. W. and Robina Ave. Police said it was the first such charge ... laid in To... Irving ... Sam Gre... Dr., and ... St. John ... appear i...
Moral... ...L club ... C bingo ... monses ... police out ... e didn't k... ...embers of ...

'VAST RACKET' SEEN RESULT OF LOTTERIES

A national lottery in Canada could turn Toronto, Montreal, Ottawa or Vancouver in... key centre "of a vast gam... racket" in North Americ... Board of Evangelism and ... Service of the United C... of Canada charged yeste...
Taking a tern stand ... a national lottery, the ... at its annual meeting, ... to notify Hon. E. Davie ... minister of justice, and ... vincial attorneys-genera... opposition.
The Canadian Chan... Commerce, the Natio... sociation of Municipali... ...ting ...

Under The B, A Ban

Transcona councillor ... that bingo playing ... has ... ...e house by rent...

Sweepstake In West Protested

VANCOUVER (CP) — The Vancouver Province says a $1,000,000-plus-a-year-sweepstake is operating in western Canada with an advertised monthly payoff in prizes of $85,000. The Province added:
"Identified only as the 'Western Canadian Employees Sweep,' it is one of several for which tickets are sold in Vancouver. Sweepstakes are illegal in Canada."
The newspaper said the operators of the sweep are not named on the tickets or on the prize list.
"Nor has The Province been able ...

United Presbytery Protests CNE Bingo

Complaints about bingos run by the Franciscan Fathers in the CNE Queen Elizabeth Building have been made to Attorney-General Roberts by Toronto West Presbytery of the United Church of Canada.
... Presbytery ... the CNE direc... ...e Queen Eliza... ...r bingo; asked ...eral to investi... bingos are run ...an Fathers or ...ncur who re... ...ulage or other ... report whether ... are allowing a ... house by rent...
... turning out as well as I expected."
Father Cottone said the bingo's organizer is paid, but receives no percentage. After expenses and prize money is paid the balance comes to the church, he said.
The CNE receives $1,000 rent a night, said Father Cottone. Prizes include 25 games at $75, two at $1,000, a share-the-wealth prize of which half goes to the winner, door prizes and other attractions.
In its resolution the presbytery quoted $5,000 as the nightly prize figure.
Parishioners of St. Mary of the Angels are mostly newly arrived Italian immigrants, with little money, said Father Col-

Gambling grabs the headlines

What Catholics Teach Protestants
by C. E. Silcox

New Testament Scene Today
Photostory by E. L. Homewood

Letters

Not Only Quebec

Dear Sir: Your editorial on "Lightly-taken Elections in Quebec" was most pertinent. . . This imbalance, however, does not only exist in Quebec; nor are elections taken a great deal more seriously elsewhere in Canada. How many in Ontario, for example, are aware that the very common practice of a candidate or his agents hiring vehicles with which to transport voters to the polls is illegal? Or, indeed, that a very close limit exists on the number of paid election workers a candidate may have? . . .

It obviously follows that a candidate well enough heeled to hire the most vote-getters has a considerable advantage, even though he may be thoroughly incompetent for office. There are quite severe penalties provided for these corrupt practices (as the Act describes them) but the penalties are rarely, if ever, invoked. Accordingly, hiring of vehicles and voters is most flagrantly carried on and many of those involved may even be quite unaware of their transgressions.

An improvement of political morals is needed in our own bailiwick, just as much as in Quebec.

Windsor, Ont. A. H. Weeks.

Spending a Million

Dear Sir: The 10 ministers you asked to outline how they would spend a million dollars cannot know much of what Dr. Sidney Gilchrist is trying to do in Africa. . .

The United Church continues building costly churches and piling in costly furniture, while only a fraction is spent doing what Our Lord told His disciples to do, as recorded in the first chapter of Acts. I think Dr. Gilchrist is a million times more qualified to tell **Observer** readers how to spend a million dollars.

And why are you wasting valuable space harping on union with Anglicans? Strange you never urge us to join smaller groups of Christian denominations.

Milton, Nfld. M. Pelly.

Need Hymnary Revision

Dear Sir: It is time that the church engaged in a much more serious study of her worship life. The church's hymns and congregational participation in vocal responses together represent the most creative opportunity in the church's thought life.

Our present **Hymnary** has served us well, but suffers for lack of appropriate material for today in at least three areas: with regard to the doctrine of the Holy Spirit in His present day operation, in regard to the hymns available for use in preparation for Holy Communion, and particularly, in not having a whole section of responsive Bedes which could be used by the whole church instead of being confined, as at present, to those congregations which print their own liturgy. . .

Kincardine, Ont. (Rev.) William R. Lake.

Question Answers Question

Dear Sir: The question has been raised in your April 15th issue, "Who speaks for the United Church?" Allow me to answer it by raising another, "Who speaks for God?"

It appears to me that there is a lack of appreciation for the role of the prophet among us. When our church secretaries, editors, even our church courts speak out on the issues of the day they are called not so much to sound the representative voice of the church, but to speak for God. Theirs to declare His judgments, and proclaim His righteousness. When one speaks for God he does well to speak soberly, as becomes the prophet of the Almighty. But when a man speaks for God men do well to give heed to what is said. And when a man speaks for God the world will say, as did Amaziah of old, when confronted by the prophet Amos, "Go home and prophesy in Judah, but prophesy not here in Samaria, or Little Rock, or Quebec, or Newfoundland."

(Rev.) William Patterson.
Richmond Hill, Ont.

"Sure is nice to get out for a breath of fresh air!"

Replace the "Old Folk"

Dear Sir: I would like to see more teenagers in the choirs of our churches. Let the old folk who have had their day, sit back in the congregation and sing to their heart's content. My father was a minister and he always got a young choir going. He told the older folk to sit with their families in the congregation. . . He never had his choir sing anthems—folk in the congregation would much rather "sing" than "listen". . .

Silverdale, B.C. C. Neptod.

Likes Family Pages

Dear Sir: I would like to say how much our household is enjoying the Family Page. I invariably turn to it second (the cartoon comes first) and always find much that is practical and helpful.

If suggestions are in order—I regret the space that is taken up each time with the crossword puzzle. Could we have something else in that space, perhaps every second issue such as a child's story now and then or a Bible game or quiz that could be used by a family? . . .

Newmarket, Ont. M. Arkinstall.

Moderation and Research

Dear Sir: A letter from E. B. Ross sa "It is getting a bit ridiculous for anyo to even think of such a thing" as aski candidates for church membership to sign total abstinence pledge against the use alcoholic beverages. One would like to a since when?

Your correspondent suggests the cure alcoholism is "temperance in its lite sense." Who is being ridiculous now? D not alcoholism begin in "moderation," wh I take is "temperance in its literal sense"?

If only advocates for moderation wo read the results of exact scientific resea in the fields of alcohol and the human bo alcohol and society, alcohol and the hum personality, we would likely read fe "ridiculous" claims re the privilege to the risk of even making fools of oursel in drinking. . .

Arcadia, N.S. (Rev.) A. F. Bak

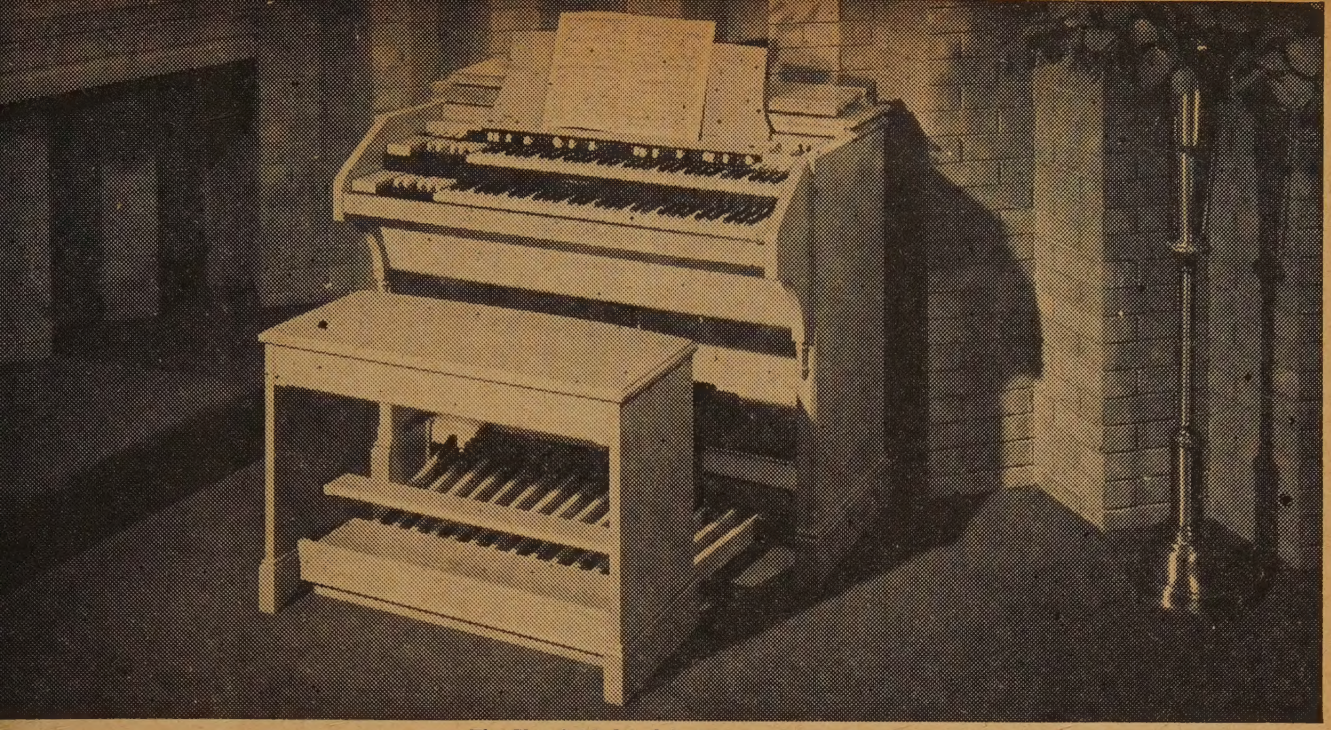
Finding the Causes

Dear Sir: The question of alcoholism received a great deal of attention and righ so, but I have grave doubts as to whether not we will ever find a solution unless diagnose the underlying causes.

. . . It is not alcohol which is our probl but the training we give the rising gene tion. . .

We scoff at the Soviet system of bring up children where they become the resp sibility of the state, but I suggest that are doing that to a very large extent o selves. The teaching of citizenship, phys culture and sport are left to the schools religion falls entirely to the church. when dad takes the boys and girls to Sun School in the car and then goes back h to wash the car, he is not setting a g example. . . Then there are the derogat remarks about tax collectors, police,

(*Continued on page* 4)



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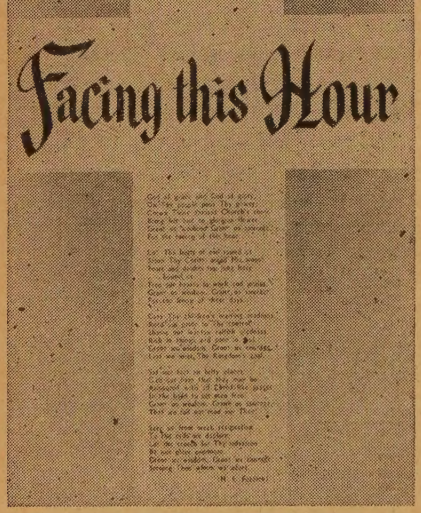

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others in authority, often dropped in litt ears. . . These factors are responsible for great many evils including alcoholism.

Brandon, Man. H. Stein

Reflection on Ministers

Dear Sir: . . . The failure for our con gregations not having read more frequentl the rich canticles of the church is a reflec tion on the ministers, not the congregations nor the church. They are in **The Hymnar** and provision is made for their being rea in the orders of service for "The Publi Worship of God," in the Common Orde I am happy to say that in my congregation they are recited so often that some of then are nearly as well known as the Lord' Prayer. About the only two that have no been used are the "Benedicite Omnia Opera and the "Mediaeval Sequence."

Black-Head, Nfld. (Rev.) A. Murley

"Renegades" Were Saints

Dear Sir: . . . I have little interest i hair-splitting over forms, but believe that i our United Church services the congrega tions should take more part. At present i some churches the responses to the Psalm and the Lord's Prayer, and the Apostles Creed at Communion service, are onl timidly lisped or mumbled by a few. . .

I object to Mr. Frank Johnson's ill-nature remark calling John and Charles Wesle renegades. In what manner was John Wesle a renegade? . . . There was no greater Sain than John Wesley. Please, Mr. Editor, dra the line on this sort of correspondence. is going to hurt our magazine if continued

Chatham, N.B. G. Perley Stewar

An Innocuous Innuendo

Dear Sir: It's been with real interest th weve read recent articles and editorials i **The Observer** concerning church union wi the Anglicans. They've been very inform tive, commendably forthright and, for th most part, admirably fair. We hope, thoug that you won't become too tempted to p the United Church on the back while sha ing your finger at the Anglicans.

In your March 15 editorial on "Anglica and Union" you said, "We don't know wh work the Anglicans have done. Not muc we suspect." Now admittedly this was on a small part of an excellent editorial; b it's statements such as this that can subt nurture in the minds of United Churc people a smug sort of attitude towards o Anglican brethren that can be described on as repugnant. There are enough big thin that separate us now. Let's not succumb making unnecessary little innuendoes a jibes which contribute little towards heali the wound in the Body of Christ but cou do much to aggravate it.

Fred and Jean Anderso

Serenje, Northern Rhodesia.

No One Wants to Shovel

Dear Sir: I have just read "An Editor Survey on Unemployment."

I am concerned about it but I am ev more concerned with the apparent depen ence on a paternal government which w do everything.

In two years only once has a man ask for the job of shovelling the snow off r walks, and that was just after I had finish the job and my neighbours' walks were s covered.

Are we not "mollycoddling" people inste of encouraging self reliance?

Simcoe, Ont. Dr. R. B. Ha

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OBSERVER

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Montreal's Dr. Este

IN THE NEXT ISSUE

The Coloured Community
By E. L. HOMEWOOD

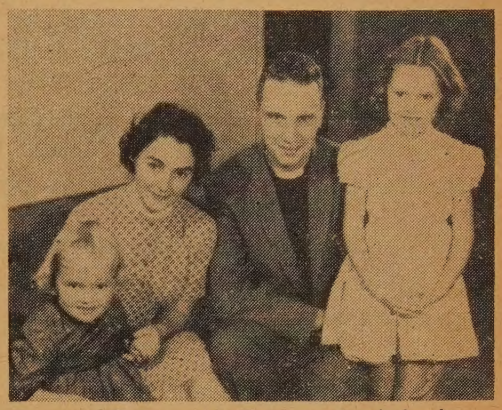
here Do We Go From Here?
A SYMPOSIUM

Observations

THE PALM BRANCHES are going to be waving in OBSERVER cartoons for the next four years, our artist, the Rev. Lawrence A. Purdy, warns us, for starting next September he will be sending them in from the Trinidad mission field. We hope he does, for we have a suspicion that the cartoon is the first thing many of our readers look for, and we would not want it to be missing.

THE PURDYS leave behind the newly constructed and very beautiful contemporary church in Applewood Acres, Port Credit. It is one of the examples of how big churches from little portables grow.

There will be twenty off to serve on the mission fields. We have the news and names on page 28 but hope to have a more complete story next summer when the new missionaries gather for a training course at Fort Erie before leaving for Trinidad, Africa, and the far East.



Cartoonist Purdy with wife Lenore and daughters, Joanne Elizabeth and Jennifer Anne

MISSIONS NIGHT was a great service again this year, and while OBSERVER editors felt a little sad at the thought of Mr. Purdy not popping into the office regularly to try out a few cartoon ideas, they also shared in the deep pride the church has in its young missionaries, and sensed a little of the gratitude of Dr. D. H. Gallagher, the Rev. Floyd Honey, the W.M.S. and all others who are recruiting for the great work abroad. See editorial on page 7.

* * * * *

• A ROMAN CATHOLIC writer's piece "What Protestants Can Teach Catholics" (oh yes, we know that we should say . . . "can teach *Roman* Catholics," but you can't get everything into one headline) two issues back pointed out that there were some fine things about us Protestants our brethren might emulate.

A DYED-IN-THE-WOOL Protestant—he calls himself—Dr. Claris Silcox, author of many a scholarly article and the authoritative book, *"Church Union in Canada,"* points out on page 14 a few things we can learn from our Roman Catholic brethren. We think young people's groups might take the two pieces together for some profitable study and discussion.

* * * * *

• BOTH NEWS COLUMNS AND EDITORIALS refer to the newly appointed book editor. That's not all the Board of Publication did at its annual meeting, though. Fifty thousand dollars was voted to the Pension Fund. Profits were $217,030, and the whole publishing enterprise of the church had a turn-over of $4,154,417. Next year profits are expected to be down sharply, with costs associated with the new building, new equipment for processing OBSERVER subscriptions, and a new press on order to cope with increased business. THE OBSERVER circulation this issue passed the quarter-million mark, and there is a good pile of orders still coming in.

* * * * *

• AFRICA, THE CONTINENT which is no longer dark, is, we believe, the most fascinating part of the world today. Next year it is to be the subject of study for all those among us who take their mission study seriously. Oxford University Press has just published a new book by Philip Mason, entitled *The Birth of a Dilemma* ($6.00) on the conquest and settlement of Rhodesia. It is a scholarly story giving the background of the central Africa peoples and the impact of the white man upon them. This is the first book to be issued under the auspices of "The Institute of Race Relations," and deals with the world's major political problem. We recommend it to all serious students.

NORTHERN RHODESIA is of very special interest to Canadians of the United Church for it contains our newest overseas mission work on the great Copperbelt. We've sent our copy of *The Birth of a Dilemma* to the Rev. Dr. Garth Legge of Noranda who has volunteered to serve the church in Rhodesia.

Editorial

United at United

WE ASSUME that most church people across Canada have not been much troubled by the Winnipeg rumblings which accompanied Professor Harry Crowe's recent resignation from United College, and appointment as research director for the Canadian Brotherhood of Railway, Transport and General Workers. This followed numerous press reports of his possible full-time activity with the CCF.

Professor Crowe did accompany his final move with fresh releases for the press, and speeches in which he referred to United College as "the wreckage of an academic institution." His action was accompanied by re-resignations of a number of other staff members.

This didn't make too much impression in Winnipeg where Principal Lockhart announced at the annual convocation that most of the positions had been filled, and the college would have a complete and adequate staff when it opens next term. For readers in other parts of Canada who may be troubled, we should add that the new million dollar Arts and Science Building will also be completed by fall.

It has a capacity for 1,200 undergraduates, and has been all paid for by contributions from the Canada Council, government, business, industry, and the ordinary people of the churches.

We cannot understand the activity of those who use terms like "wrecked" or the continuing activities of some of the CAUT people who certainly have given the impression that they wanted to make it difficult for the college to secure competent teachers.

CAUT President C. L. Barber, of the University of Manitoba, assured OBSERVER readers April 1 that the "CAUT has not blacklisted United College," and explained that the only purpose of inserting the advertisement in the London *Times* inviting candidates for staff positions to United to write the CAUT was to make them aware that a dispute had occurred at United.

To those who enquired in mid-winter, the CAUT secretary forwarded a copy of the now famous CAUT report and informed the questioners that "affairs at United College appear to remain unsettled." A list of presidents of *other* Canadian universities at which the CAUT is organized was enclosed too, obviously suggesting that they might apply elsewhere for appointment.

This apparently hasn't discouraged academic persons from seeking positions at United. Among the appointments already made there are several quite distinguished scholars. Staff personnel with degrees from Cambridge, Yale, Lyons, Sorbonne, Aberdeen, London and Vanderbilt have been secured. Of course the majority are veteran members of United's staff.

In April the Board of Colleges and Secondary Schools of the United Church met and quietly passed the annual estimates for United. The regents still have not dea with Dr. Lockhart's resignation. He has not withdraw it although he informed THE OBSERVER he felt he shoul not leave until things had settled down and staff position were all filled. In April, too, a petition with 7,000 signa tures was presented to him urging him to remain.

The United Church, we think, may be assured that th college is in a strong position to carry on. Many say i is stronger than it has ever been. A year ago it turne away students. A good enrollment is expected to fill it enlarged halls. We have been informed that those wh resigned have been well located in other positions. Fo their sake, and for the sake of the undergraduates a United we hope that quiet will reign and bitternes disappear.

NEWFOUNDLAND LEGISLATION

NOW that the tensions have eased we hope it is possibl for all United Church people to look objectively at th Newfoundland labour legislation. We leave to other close to the tragic scenes of the recent strike to write fo the rest of us the history lessons always learned whe violence breaks out among men fighting for their dail bread.

We know the situation was complex. Sometimes New foundland people are greatly aggravated when those wh do not know how precarious is their economy tend t theorize it right over the brink.

But in fighting the battle, legislation was passed whic should not remain unamended on the statute book Several churchmen who are very loyal to Mr. Smallwoo agree to that. The new laws were conceived in desper tion, passed in emergency. They should be reviewe calmly and corrected. The United Church which has i peaceful times expressed its deep convictions on civ liberties, cannot ignore legislation which finds men guil by association and convicts them without a fair hearing

NEW BOOK EDITOR

DURING a 39 year ministry editing books to be pu lished by and for the church, Dr. Lorne Pierce's sho have grown too big to be filled. However, while he ca not be replaced, he must be succeeded when he retir next January.

The Board of Publication, in appointing Dr. Jo Grant to become the new editor of Ryerson Press, h been loyal to the Pierce tradition and the church tru Dr. Grant, like Dr. Pierce, is a scholar, a Canadian a a churchman. Ryerson feels very fortunate.

The Rev. Lorne Pierce, who came to the Wesley Buil ings to be literary adviser to the Book Steward and sit a corner of his office, has seen his job grow into—perha we may be excused for thinking of it this way—the t book editing job in church and nation. His ambition, says, was so to serve his church that his job would be worthy one to hand over to such an able successor.

A well-trained staff will compensate for Dr. Gran lack in technical experience. In all other ways the Pu lishing House may consider itself fortunate in winni him away from his professor's chair at Union Colle

OBSERVER
MAY 15, 1959

Editorial Salute

TO THOSE WHO GO FROM THOSE WHO STAY

HE great grey stone St. George's Church was crowded. Outside it was one of those balmy Toronto April nings when the congregation was a bit ctant to go in to worship, a little tardy ut leaving long after it was over.

p front were the young people, soon to heading for the scattered overseas mis- s of the church. Twenty of them this r; at least one for every overseas field: nurses to Angola; a minister and his e and a Christian education worker to thern Rhodesia, and another to Hong ng; an evangelist and a nutritionist to ia; a teacher and a C.E. worker to an.

rinidad is to receive two W.M.S. girls s THE OBSERVER's cartoonist and family. are headed for Korea, including a lical doctor and a nutritionist.

utrition experts are so helpful in the ls where God's children are nearly ays hungry and undernourished.

ll churches have their great services. ally it may be when the young people received at Easter; or perhaps a lding, a baptism, a Palm Sunday com- nion, or even a funeral for one who has d long within the faith.

Vhen the faithful of the churches gather some big service, it may be a confer- e ordination, the election of a new derator, or the graduation services of a ege. But one of the greatest of them is World Mission Night, when the young ple who have offered themselves for rseas service are formally presented, some are chosen to say why they wish go.

t is such a great service that it should held outside Toronto some time. No could sit through it without examining own heart. Perhaps that is one reason many recent volunteers have been from onto's Victoria College.

Three Things Stood Out

hree things stood out this year. The t: they were a well-qualified group.

he Rev. Hugh Rose, MD, a St. George's , has dreamed most of his life of being nedical missionary, and has prepared self well. He studied arts at Victoria lege, took theology at Emmanuel, was graduated in medicine from U. of T., interned in Toronto hospitals and then went to serve under the Board of Home Missions at Bella Coola. He can marry young couples, deliver and baptize their babies, and take out their tonsils, too. Along the way, when Dr. Rose became old enough, he served as an army private in the infantry corps.

Someone overheard him telling his successor, Dr. H. King, about Bella Coola and adding, "Oh, and by the way, you will be assistant cub-master, too." Bella Coola gives the privilege of preaching, pastoral work, medicine—all this and cubbing, too.

Why was he going to Korea? Because he offered to serve the church overseas and they needed a doctor most in Korea.

It may be wrong to pick out a few, but we haven't space to write of them all. The Rev. Garth Legge, PhD, decided that he should do something about his faith when at war's end (he was a pilot in the RCAF) he saw European refugee children eating food from a garbage dump. From such an awakening came a conviction that he should be a minister and missionary.

The Scholarly Honours Fell

Along the academic way the scholarly honours fell so easily to him that he found it difficult to resist importunate offers to serve the church this way or that. He has turned down academic posts and urban pulpits. He studied at the Sorbonne, took his PhD at Edinburgh, and since ordination served in northern Ontario charges. Mrs. Legge and he have chosen one of the world's most troubled places, transferring from a copper mining town at Noranda to the Copper Belt in Northern Rhodesia.

One of the night's most impressive addresses was given briefly by the former head nurse of a Saint John hospital, Miss Erna M. Leach, RegN, going to Angola. She has had three years' experience training nurses in the Maritimes. Now she will be able to train them in Africa, where they are needed more.

Morley G. Hammond of Ingersoll, former teacher and final year Emmanuel student, soon to be ordained, volunteered, stating a preference for Korea. His fiancée, deaconess Audrey Ickler, stated a preference for Africa. The board appointed them both to Korea and Mr. Hammond told Secretary Dr. David Gallagher he was glad that they recognized who was going to be head of the Hammond house.

Nutritionist to Korea

Another little girl, soon to graduate as a nutritionist from Cornell University, was appointed by the board to Korea. Why should the O.M.B. be appointing single girls? Dr. Gallagher explained. One of the church's bachelor missionaries now in Korea had been studying on furlough down Cornell way, and the board is now sending American Susan Kay Argo out to join her husband-to-be, and to serve the church of Canada in the church of Korea.

One W.M.S. appointment, Dr. Florence Farmer, a member of the Anglican Church, is leaving a chair as assistant professor of nutrition at McGill to teach that subject in Madras Women's Christian College for a short term.

And so on! They go, this qualified group to serve the churches of the scattered lands, well-trained for their varied tasks.

The other two things we will state briefly. It was Dr. Rose who told the great congregation, "We will need your money, but we will need your prayers, too." Simple, yes. We've heard it before? Yes. We take it for granted? Certainly. But we who stay behind and wish them well can be careless about the church's source of power.

In Need of Prayer

They go forth, not relying on their good education, or a wise administrative board, or the pledges of a strong church; they go to hard places and lonely days and tremendous tasks armed with faith and grace. They need to be reinforced with our prayers.

And the last thing came from the chairman, Dr. J. S. Thomson, who reminded them, and all who listened, that wherever they go, Christ has gone before. As the Psalmist says, "Thou preventest him with the blessings of goodness." Ours is the God who goes before strewing his blessings along the way that we shall follow.

So may it be with the 20 new missionaries of The United Church of Canada. ●

a close look at

Gambling

Canadians squander a billion dollars a year on everything from poker and roulette to bingo and car draws

By M. B. PENGELLEY

A CONSERVATIVE estimate places Canada's gambling bil last year at something approximating a *billion* dollars This staggering sum was lavished upon a gamut o ventures ranging all the way from crooked dealings on th nation's stock markets to legalized horse racing, bingo, car raffles undercover betting, poker, roulette, and dice.

The nation's crime bill—much of it the result of gamblin enterprises—is said to run almost as high. A recent estimat makes the cost to taxpayers just under another clear billion Yet Canada's gross national product is no more than $33 billions

A bird's-eye view of the gambling picture reveals thes lucrative avenues of public spending in hope of capital gain:

* Many millions spent legally, but sometimes hardly respec ably, in shady manipulations on the stock markets.
* Unspecified millions spent respectably but often illegall on bingos, car raffles, money draws and other chari gambling from coast to coast.
* $100 millions wagered legally on horse racing throughou the country (not including tickets on the Irish Sweeps
* Many millions not subject to check that go down the dra illegally in illicit gambling operations in all the major citie

Yet despite this huge cost, despite the law, despite t admonishments of business organizations, service clubs, welfa societies, labour unions, politicians and churchmen, gamblin is on the increase.

In 1956, $93 millions were spent on the race tracks Canada; last year the gross figure was $116 millions. It difficult to tell how much was spent on bingos, car raffles a lotteries sponsored in the name of charity, but it must ha added up to many more millions of dollars.

Oppose but Use Gambling

The paradox to all this is that in a great number of cas gambling is encouraged and abetted by the very groups a organizations who themselves say they are opposed to any ki of scheme involving chance. The National Advisory Coun of Service Clubs of Canada opposes gambling in principle; y service clubs from coast to coast draw most of their funds fr a multitude of gambling gimmicks. Some churches continue promote bingo, and welfare societies offer flashy cars as incent to helping indigent children.

Dalton Higgs, executive secretary for Ontario and Que Lions Clubs, admits candidly: "I'd hate to think what wo happen if all such sources were cut off to us. Where would find the funds to carry on our work with the blind, the cripp children and all the other great works that the service clubs d

FIRST OF A SERIES

n Canada

The Lions Club alone in Ontario and Quebec raises over 4 million dollars a year—much of it through bingo and other ecial nights that appeal to the instinct to "beat the house."

Yet even when these activities are clearly against the law, ose responsible for its enforcement seem reluctant to take tion.

Look at bingo: it is the biggest single money-raiser for arity in Canada today. In Ottawa a few years ago four local ubs were reported grossing more than $500,000 annually from many as 35 huge bingos staged in two local arenas. A North nerican attendance record was established at one such nonster" game when 25,000 players sat down in the hope of rrying off some of the $22,000 given away that night in prizes. et section 168 of the Criminal Code, clause 2-B, states specific-ly that bingo can only be played "occasionally" for a prize t to exceed $50.

Loopholes in the Law

The main loophole is in the manner in which the law chooses interpret the word "occasionally." But there is another opping gap in the law, says Magistrate C. O. Bick of the etropolitan Toronto Police Commission.

This lies in the constitution of many fraternal organizations, urch groups and service clubs that function under a common le but hold separate charters. Thus, if there are a dozen apters, say, within a metropolitan area, there is nothing to p them from holding a bingo game in a central place every onth—and still remain within the letter of the law so long as ey change their auspices each time.

Regarding expensive prizes—sometimes, as in the case of tomobiles, running a hundred times the $50 permitted by law the agencies of the Crown usually look the other way.

Recently in Toronto, the Kinsmen Club and the Canadian deration for the Blind took to running a form of bingo each ek in two local newspapers. When the law cracked down, icials of the Kinsmen Club confessed they were on the hook professional gambling promoters to the tune of $4,000—and quested the law to hold off for a few weeks until they at least d a chance to break even. Newspaper bingos have since been pped.

"The fact is that newspaper bingo is not really bingo at all," ys Magistrate Bick, "it is nothing more or less than a lottery ich is very profitable for the promoters — but lotteries are gal in Canada."

The fear of service club and other charity campaigns falling o the hands of promoters who use them as big money-makers for themselves is one of the foremost worries of attorneys-general across the country. It happens more often than you think.

When mammoth bingo began hitting its stride in Ottawa during World War II and afterward, things got so bad that the city police department was called in to investigate. They discovered that several winners had left behind false addresses and that in at least one case, the automobile, given away as the first prize, had been won with the help of a false checker. After that the clubs took to operating the games themselves and had the aisles patrolled by uniformed Pinkerton men who now keep an eagle eye on all that goes on.

How Clubs Are Duped

According to a *Colliers'* magazine article on how public-spirited groups can be duped and fleeced by unscrupulous gambling promoters, a racketeer drifts into town and quietly joins as many clubs and societies as he can safely handle. Everyone thinks he's a good fellow—lots of community spirit, active in public affairs and a fireball for charity. In no time he has all the bingo and raffle business tied up, offering the various organizations a flat sum to run things for them while he walks off with the cream. Sometimes he works on a split percentage basis—60 per cent. to the club and 40 per cent. for himself—but this isn't as profitable as offering each club a guaranteed $100 a night while he takes $200 or $300.

An investigation into bingo activities in an eastern American state several years ago revealed one promoter who had five elderly women working for him; they held cards identical to his and walked off night after night with the grand prizes.

Good Works from Bingo Dollars

No one can deny that bingo and other money-raising schemes conceived by charitable organizations have done a lot of good. They have helped build hospitals, clinics and foster homes; provided needy children with milk, and others with glasses and crutches.

In a 12-year period following the war, the Lions Club of Ottawa grossed $2,000,000 from its huge bingo games. Much of this has since been turned back to the city in the form of a health centre, a cerebral palsy clinic, a cobalt bomb for the Ottawa civic hospital, and half a dozen staff cars for use by the Victorian Order of Nurses.

Some people ask: If service clubs are denied the use of bingo and other games of chance how can they hope to raise their money? Dr. J. R. Mutchmor of the United Church's Board of Evangelism and Social Service, one of the country's most ardent

(*Continued on page* 24)

WELL off the beaten path, at the end of a narrow street in old Cairo's Christian Quarter, stands St. Sargius Church, the oldest church in Egypt. According to tradition, a crypt below the main altar is on the site where Mary and Joseph lodged with the baby Jesus during their flight into Egypt.

St. Sargius Church is one of hundreds of historical sites in the Near East that are of particular interest to Christians. Broken and crumbling stone buildings, elaborate altars and churches, time-worn roads and byways, and volumes of tradition and legend stand as reminders of events and places surrounding the beginning of the Christian faith.

There are memorials everywhere one goes in the Kingdom of Jordan—the town of Bethlehem where Jesus was born, the Garden of Gethsemane, the Church of the Holy Sepulchre, the Garden Tomb and many others.

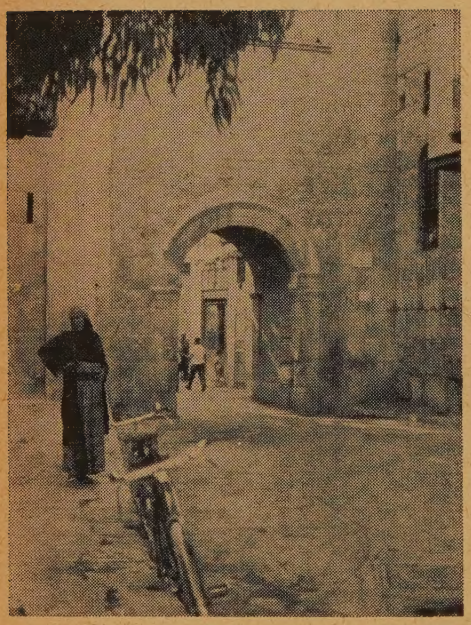
On the other side of the barbed wire, over in Israel, pilgrims

(*Continued on page* 12)

CAIRO: St. Sargius Church, the oldest church in Egypt, stands on the site where it is believed Mary, Joseph and Jesus stayed on their flight into Egypt.

The New Testament Scene Today

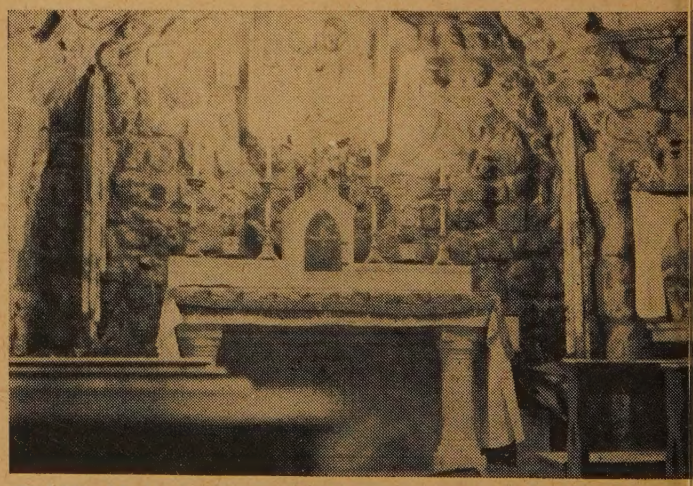
Photostory by E. L. HOMEWOOD



DAMASCUS: The ancient city of Damascus, in Syria, is a contrast of old and new today, with modern business section and old Christian Quarter. The Eastern Gate leads into the Street Called Straight.

ST. PAUL'S WINDOW: After Paul's conversion at Damascus, he preached with such fervor that the people plotted to kill him. His friends let him down from the walls to safety in a basket. This is said to be the site of his escape.

STRAIGHT STREET: When Saul of Tarsus was stricken blind on the road to Damascus, he was taken to the home of Judas in the Street Called Straight. The street is still narrow and busy, and is lined with shops and homes.



CHAPEL OF ANANIAS: Saul of Tarsus became Paul the Apostle when Ananias went at God's command and restored his sight and took him to his own home. There's a small, well-kept chapel where Ananias lived.

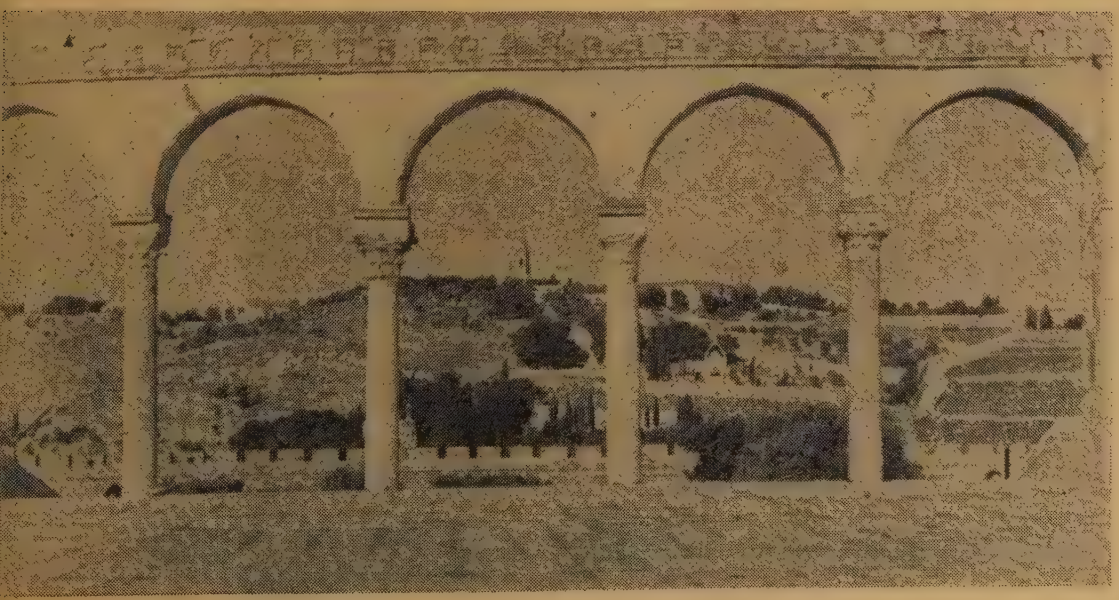
THE JERICHO ROAD: A smooth, black-topped roadway snakes its way through the bald Judean hills, replacing the narrow trail on which the Biblical traveller fell among thieves. Robbers would have no difficulty finding a place to hide.

JERICHO: The town of Jericho is the lowest spot in the world, at about 1,300 feet below sea level. One of its central attractions is the Mount of Temptations, where Jesus was tempted 40 days and 40 nights.

BETHLEHEM: The heart of Bethlehem is the Church of the Nativity. Under the main altar is a grotto at the spot where, according to tradition, Jesus was born.

JORDAN: At this beautiful spot on the River Jordon it is believed Jesus was baptized. Today, tourist-conscious Arabs sell small bottles of "holy water from the Jordan" to pilgrims who visit the site.

BETHANY: A colourful mosaic high on the walls of the Church of Mary and Martha, in the village of Bethany, outside Jerusalem, depicts the resurrection of Lazarus. A tomb nearby is said to be where Lazarus was laid.



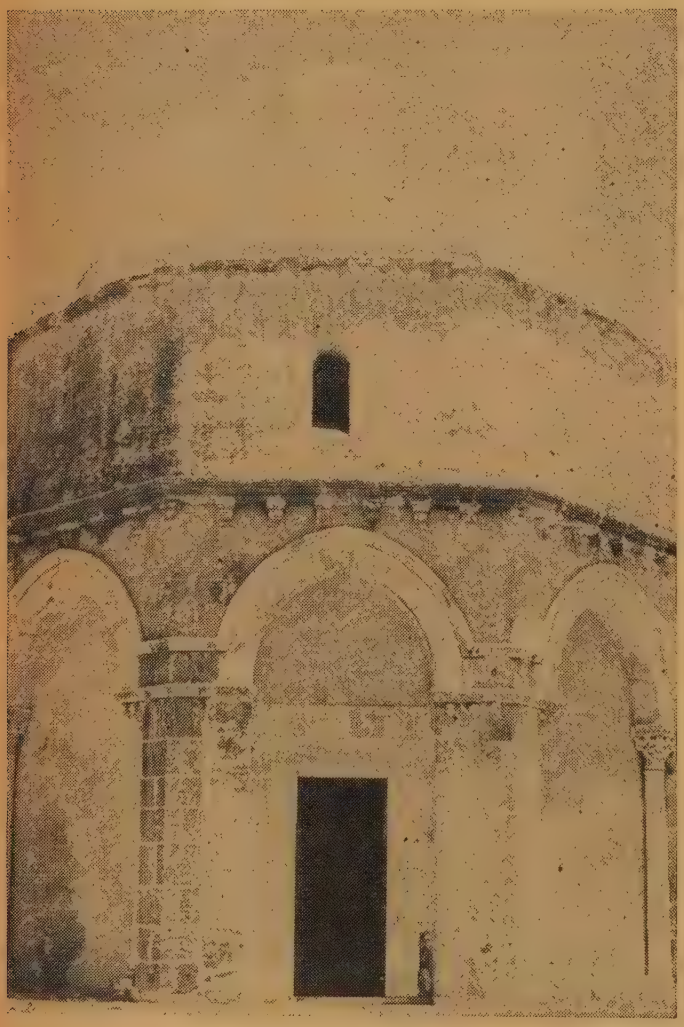
JERUSALEM: Looking out from the steps of the Dome of the Rock Mosque inside the walls of old Jerusalem, the Mount of Olives looms on the horizon. At the foot of the hill, just outside the city walls, is the beautiful Garden of Gethsemane where Christ prayed and was betrayed.

(*over*)

OLD JERUSALEM: Old eastern and western modes of travel and dress are seen in the Bible land today. A long-robed Arab drives his laden donkey by the watermelon market while buses and trucks pass by on the other side. The road leads from Herod's Gate down past the Garden of Gethsemane.

THE SEPULCHRE: Pilgrims flock to the bastille-like Church of the Holy Sepulchre, inside the walls of Old Jerusalem. Services are held daily in at least five chapels inside the building.

THE TOMB: The place of Jesus' burial and resurrection is a controversial matter. According to tradition it was at the site of the Church of the Holy Sepulchre. Some people believe it was in this sepulchre, now known as The Garden Tomb.



THE MOUNT OF OLIVES: Atop the Mount of Olives, outside old Jerusalem, stands the Dome of the Ascension. Inside the chapel, which dates back to Crusader times, are footprints in the rock, said to be made by Jesus at the time of His ascension into heaven.

The New Testament Scene Today

(*Continued from page* 10)

flock to Nazareth where Jesus lived, the Sea of Galilee where the disciples fished, and the Mount of Beatitudes.

Further east, in Damascus, Syria, the Street Called Straight and the Chapel of Ananias stand as reminders of Paul's conversion and ministry.

Everywhere throughout the troubled Holy Land the names of mountains, valleys and towns are closely linked with Biblical events Sunday School teachers relate and preachers interpret.

POOL OF BETHESDA: One of the new sights for tourists in Jerusalem is the excavation at the spot where it is believed the pool of Bethesda was located. It was here that the waters were stirred and a man who had been ill 38 years was cured and took up his bed and walked.

MOUNT OF THE BEATITUDES: At the northern tip of the Sea of Galilee, on this rocky hill, Jesus preached the Sermon on the Mount containing the much-quoted Beatitudes. There is a church atop the hill now, and corn grows up the slopes. A smooth-topped highway skirts the historical site.

CAPERNAUM: The shores of the Sea of Galilee abound with historical sites. These ruins are those of an ancient synagogue at Capernaum, believed to be the temple where Jesus often worshipped. Nearby, in the Church of the Multiplication, an old Byzantine mosaic floor depicts the miracle of the loaves and fishes.

NAZARETH: A few miles west of Tiberias lies Nazareth, Jesus' home town. Its old markets still do a good roadside business. The Church of the Annunciation, Mary's Well and Joseph's Carpentry Shop are the principal attractions.

GALILEE: The beautiful Sea of Galilee, really just a small lake, is as blue and fresh as in Biblical times. Children swim there, cattle graze along its rolling banks, and fishermen still net tons of fish in much the same manner as they did in Jesus' day.

What Catholics Can Teach

By CLARIS EDWIN SILCOX

WE live in a world which is spiritually confused. The "beat generation" makes a good deal of noise and seems to forget that there have been world crises before, and that there will probably be world crises again. But now, as always, the supreme problem in all such crises involves our faith, since religion is, as the bishop said in Browning's great poem, "all or nothing." For this reason, if for no other, people of all faiths need to stress today what they hold in common rather than what separates them.

In our shrunken world but expanded universe, Moslems and Christians should seek to understand each other, Buddhists and Jews should do likewise, even Communists and anti-Communists need to explore their agreements, *if any,* as well as their inescapable antitheses. In situations involving the relations of Protestants and Roman Catholics, both should explore the virtues of the other communion. In doing so, they do not need to surrender any of their own treasures nor to adopt a dangerous indifferentism. They would both do well to recognize possible defects in their own institutional structures. Christian humility may even suggest the desirability of a certain bilateral practice of contrition. *"Nostra culpa!"* What, then, can Roman Catholics teach Protestants?

Catholicity

First, let us put on our list *Catholicity* itself. The word is, to be sure, somewhat ambiguous. Protestants are becoming quite conscious of a somewhat analogous word "ecumenical." But Catholicity is too precious a word to push to one side. The Greek word from which it is derived means simply "general" or "universal," and in its relation to the church, St. Ignatius, one of the earliest of the post-apostolic writers, in his epistle to the Smyrnaeans, wrote: "wherever Jesus Christ is, there is the Catholic Church."

In its larger and ecclesiastical sense, the word appropriately describes the extension of the church in both space and time. In *space,* because the Church is not limited to a single community, nor to a single nation, nor certainly to a single race or "people." It is world-wide and potentially embraces all humanity.

In *time,* because it is built on all that has gone before it and with the long view which is characteristic it looks forward to all that is to come. It thus spans the centuries and builds for eternity. Both these concepts are invaluable, even though one might challenge some of the criteria often used to distinguish between true and false Catholicity.

Internationalism

Catholicity inevitably promotes *internationalism.* A possible weakness in early Protestantism was its tendency to identify the Church with the State. In its inception, this was inevitable. When the Reformation was launched, the mediaeval church looked to the Holy Roman Emperor to protect its status and prestige.

In the interest of their own survival, the Protestant reformers were forced to seek and to accept the protection of individual electors in the German states and of the princes. As a result, Protestantism tended to take the form in not a few countries of a national church on the principle of *"cujus regio, hujus religio."*

To a certain degree, this was unfortunate since it tended to modify the essentially Catholic nature of the Church of which it could be truly said that God had set the world in its heart. But historic Protestantism never made the mistake of setting up a "wall of partition" between church and state although some of its sects may have done so, and within the last two centuries or more the ultra-national emphasis of early Protestantism has yielded to the concept of the international character of the church. Today the evangelical churches have established branches in almost every country.

Interracialism

Catholicity, too, inevitably promotes *interracialism.* Some Protestant churches have ventured to take a very precarious and compromising position on burning questions such as segregation, although the overwhelming judgment of the Protestant churches of the world is true to the Catholic position that in Christ there is neither Jew nor Gentile, Barbarian, Scythian, bond or free.

This was one of the marks of apostolic Christianity, and today the vast majority of Protestants admire the firm stand taken by the Roman church in the Union of South Africa and the devotion of the Catholic missionaries in such native reserves as Basutoland.

The Parish System

Another contribution which Roman Catholicism may make to Protestantism harassed by its multiplicity of sects is the *parish system.* In both the United States and Canada (especially in Quebec), I have been impressed with the sociological importance of the parish boundaries in both Roman Catholic and Anglican churches.

I know that in North America, so-called national churches are often superimposed on the parish boundaries and cut across them. In the city of Sudbury, Ont., for instance, there stand on a slight elevation in the centre of the city, cheek by jowl, three be-steepled Roman Catholic churches. There they stand like three sentinels or three musketeers—one for the French-speaking, one for the Ukrainian-speaking and one for the English-speaking communicants!

In general, however, the parish-system is the rule and the parish church — the ultimate consumer of religion — feels and must feel a definite responsibility not alone for its own communicants but for the community as a whole. As a national church differs from the sect in the way it accepts a measure of responsibility for the state as a whole, so the parish church differs from the sect as it shares responsibility for the community with the municipality.

The parish priest not only builds himself into the life of the church but also into the life of the community. He ordinarily remains in that parish for a long time until there is little that takes place in that community which is not known and assessed by him.

On the other hand, in most of the Protestant churches there are no such recognized parochial lines. Their membership—at least in the large urban areas — is scattered over the whole

Protestants

erritory. Its clergymen too often come only for a few years, nd then move on to allegedly greener pastures—too often just hen they are beginning to understand the nature of the com-unity and the community to understand them. The full impact f Christianity on society can only be properly realized when e parish has once again assumed its basic role, and the local urch has engraved the word "community" on the fleshy tablet f its heart.

Churches Not Locked

A Roman Catholic virtue which Protestants might do well emulate is the importance given to private devotions and *orship* in the very structure and use of the church. The core f their institutional life is the church itself or the chapel, esigned for the primary purpose of encouraging the practice f the presence of God through prayer, contrition and adoration.

Hence, their churches are usually open at all times of the ay for private devotions as well as at stated hours each day r masses. Frequently the doors of Protestant churches are cked tight and even an importunate widow could, for all her nocking, raise no one to open the door and allow her to mmunicate with the Lord!

To be sure, the parish-houses may be open most of the time nd house manifold daily activities, but Protestantism as a hole needs to recover more fully its appreciation of the church s a temple, designed for and devoted to adoration, intercession nd reconsecration.

Dignity of Worship

In old New England, the parish-house was often known as e meeting-house. And it was truly a meeting-house! There, o, they stressed the fact that the Church was primarily a ellowship of faith, and it often was and always should be the chest fellowship that our sad world can offer. But it is equently said, and not always unjustly, that too many rotestant churches have become largely social clubs, patronized y over-smug people who belong for the most part to the middle, pper middle and wealthy class. Quite often, those who visit ese churches for the first time complain that they find them old. No one, they say, spoke to them; no one welcomed them!

Frankly, when I attend a church where I am not known, I o not particularly expect or want to be greeted effusively in a otarian manner, and if I glimpse an official "greeter" at the oor, I try to dodge him. For I go to church primarily to be plifted in my spirit, to feel anew that behind the alarms and nfusions of life standeth God, keeping watch over His own. want a new assurance that around our incompleteness is His mpleteness, "round our restlessness, His rest."

For that reason, I want to worship in a church which, how-ver simple it may be, is still beautiful in its basic dignity and ntains such Christian symbolism as may suffice to lift me out f myself and my anxieties into an atmosphere of tranquillity, pe and fresh courage for "life's dusty road." I want to worship a church where the centre of attention is not the pulpit nor e organ-pipes, but the communion table or altar.

Much as I believe in the basic importance of preaching—nd never was great preaching more necessary than today—great rmons are far more than mere literary essays, folksy chats or

(*Continued on page* 20)

"Too often Protestants convert the sacred worship of the church into a mélange of spiritual vaudeville."

"Slouching in prayer is conducive neither to good digestion nor to concentration nor to humility."

"Protestant churches are tightly locked and even an importunate widow could, for all her knocking, raise no one."

"Too many Protestant churches have become social clubs patronized by the over-smug middle, upper-middle and wealthy class."

"Protestants admire the insistence of the Roman Catholic Church family as the primary social unit."

"When Roman Catholic leaders speak they are usually taken seriously, even when their position may not be accepted."

Mrs. E. McKim

Mrs. J. Shilton

Rev. H. G. Forster

Rev. S. Bole

• Newfoundlanders • Poem in the Mail

Foggy Weather

By ELEANOR McKIM

BECAUSE I lived for five years in St. John's and came to admire and love Newfoundlanders, I venture to mention two factors which I think have bearing on the developments there, though they are not apparent in any summing up of facts.

The first is that the people of Newfoundland are not Canadian born. Some chose Canadian citizenship; some had it thrust upon them. All, however, agree that union with Canada was for the best and they are ready to become *good* Canadians. They are ready to *think* Canadian, but they can't yet *feel* Canadian.

I expect they feel somewhat as we would if we were to become 10 more states of the U.S.A.

Newfoundlanders have accepted this but what they find hard to accept is the opinion the rest of Canada appears to have of Newfoundland and Newfoundlanders. They feel as if they are regarded as poor relations clinging to a fog-bound rock, needing to be rescued for charity's sake. One prominent Newfoundlander said to me, "Newfoundland's worst fog menace is that which gets into a mainlander's eyes when he looks at us." Another said, "All they know about us is that sometimes some of us say, 'stay where you're to, till I come where you're at'."

I don't think this attitude on the part of Newfoundland is quite justified. Most mainlanders, while pretty vague about Newfoundland, are not condescending or patronizing. They are genuinely interested in the colour and tradition which Newfoundland brings to the Canadian family. It is just that St. John's is a long distance from Winnipeg and a world away from Vancouver.

Nevertheless, the result is a fair-sized chip on Newfoundland's shoulder. When any issue is raised regarding Newfoundland's relationship with the rest of Canada the chip flies off and the issue becomes a patriotic crusade. Scratch the surface of any Liberal or Conservative, merchant or labourer, Catholic or Protestant down there and you find solid Newfoundlander. It is like a large family whose members scrap violently among themselves but turn a solid and united front against any outsider. While the rest of Canada is taking sides on the issue according to their political leanings, Newfoundland braces her feet and says, "You can't do this to us."

The second and related factor is closer to home than the political front. The people of Newfoundland take their politics and religion seriously and actively. There is an intimate quality about the way these activities affect the general public and each other. For example, if a church body in St. John's held some opinion about a piece of legislation it is not likely it would simply pass and publish a resolution. Rather some of its members would call personally on the official in question and state their case. Chances are, when all was weighed and balanced, they would have made their point —or some modification of it.

Thus when Dr. Mutchmor made public the resolution about the labour dispute it would appear to the church people of Newfoundland that he was urging the government to change or modify its legislation. Most Newfoundland church people, I gather, were strongly supporting the premier's move. Our church ties, dating from before union in 1925, are stronger than our 10-year-old political ties. This situation would be pretty frustrating to the United Church people of Newfoundland. They would be quite liable to feel, "There go those mainlanders again!"

The late Dr. Ira Curtis, an outstanding churchman, used to say "Newfoundland is the victim of geography and history." For three hundred and more years she has stood "Her face turned to Britain, her back to the Gulf." One can't expect an emotional about-face in 10 short years!

Prudence in the Parsonage

By JEAN SHILTON

FROM time to time newspaper columnists take a column to deal with their "mail-bag." They manage to leave the impression that their mail-bag is always bulging, and maybe theirs is. Since I began writing my column I've had some interesting mail, too, although I can't honestly say that it has ever reached avalanche proportions. Still, it is very nice to get any letters at all, and even when they are sharply critical I find consolation in the thought that it is better to be criticized than ignored.

Recently there came from a reader a poem which I think is worth sharing. This poem was given as a reading at a church social about 40 years ago. No doubt the sector plan, sector plan solo effort, commercially conducted canvass and so on have banished forever the kind of financing described by this unknown poet, but there may be some folk who can at least remember and smile.

The Ladies' Aid

We've put a fine addition on the good old church at home;
It's just the latest kilter, with a gallery and a dome.
It seats a thousand people—finest church in all the town,
And when 'twas dedicated, why we plunked ten thousand down.
That is, we paid five thousand—every elder did his best—
And the Ladies' Aid Society, it promised all the rest.

We've got an organ in the church—the finest in the land—
It's got a thousand pipes or more; its melody is grand.
And when we sit in cushioned pews and hear the master play
It carries us to realms of bliss, unnumbered miles away.
It cost a cool three thousand and it's stood the hardest test.
We'll pay a thousand on it, the Ladies' Aid the rest.

They'll give a hundred sociables, cantatas too, and teas.
They'll bake a thousand angel cakes and tons of cream they'll freeze.
They'll beg and scrape and toil and sweat for seven years or more,
And then they'll start all o'er again for a carpet on the floor.
No, it isn't just like digging out the money from your vest,
When the Ladies' Aid gets busy and says, "We'll pay the rest."

• Pentecost Power

Of course we're proud of our big church,
from pulpit up to spire,
It is the darling of our eyes, the crown
of our desire.
But when I see the sisters work to raise the
cash it lacks,
I somehow feel the church is built on
women's tired backs.
And sometimes I can't help thinking when
we reach the regions blest
That the men will get the toil and sweat
—and the Ladies' Aid the rest!

—*Author unknown.*

O Come, Great Spirit

By HARVEY G. FORSTER

PENTECOST *is the birthday of the witnessing activity of the Church.* On that day the Power that raised Jesus from the dead became operative in the Church, that the Church might witness to the same Jesus.

Pentecost gives the Church its message. Its message is primarily not that there is a God, nor that we should be nice people loving our neighbours and not getting drunk, nor that we should accept the moral responsibility of safe driving. Not that these are unimportant! But these are not the Church's message!

The Church exists to proclaim that through a definite act of God Jesus Christ was born, lived, died, rose from the dead, ascended into heaven, will come again making visible manifestation of His Lordship.

This and this alone is the message of the Church. As the presidents of the World Council of Churches have pointed out in their Pentecost statement, this and this alone is the basis of unity.

Pentecost gives the Church power to proclaim its message. The Holy Spirit does not give police protection or security to the Church. The witnessing Church may be forced to meet in the catacombs. Its clergy may be liquidated, its worldly possessions confiscated. Its members may become wanderers in the deserts and the mountains of the earth. The Church is not promised protection against the forces of evil in the world. It is only promised power to witness.

The Church is *not promised power to protect it from the dangers of prosperity.* Lust for power, desire for bigness, search for tranquillity, crying peace, peace, when there is no peace, the assumption of infallibility! Against these temptations of a prosperous church, there is no protection save through the Holy Spirit which convicts of sin.

The Holy Spirit ought to be recognized. The coming of the Holy Spirit at Pentecost is described in language and thought-forms alien to our ways of speaking and thinking. So we miss the recognition that our witnessing does not arise from any particular merit of our own but through the activity of the Holy Spirit.

A minister proclaiming the Word of God from the pulpit; a congregation participating in the Eucharist; a man and woman with strange joy, presenting their baby for baptism; the gathering of men and women into the church on Sunday morning for worship—these acts of witnessing are the results of the Holy Spirit at work.

Whenever a farmer in rural Canada on his way to church, stops at the house of the unchurched, to take the children to Sunday school; whenever young married people in suburbia form in the church a rich vital fellowship, open to all newcomers in the area; whenever newcomers to Canada under the auspices of the church gather together to sing the hymns of their old land church and to worship according to the old liturgy; whenever boards of the church gather without thought of personal advantage or advancement, to use their best judgment in the government of the work of the Church — here, too, is the Holy Spirit at work.

Whenever Christians of the western world, in the midst of their prosperity have a holy concern for the people of the undeveloped areas of the world and through their own churches, give their help; whenever politicians in Ottawa meeting in parliament unitedly accept financial responsibility for UNESCO and other United Nations agencies — the Holy Spirit is at work.

We may well pray for a fresh outpouring of God's Holy Spirit upon our Church and nation. It is equally vital that we in the life and work of our glorious adventurous day, should recognize the work of the Holy Spirit already with us.

• Touch Me Gently

Caistor Corners

By J. SHERIDAN BOLE

TOUCH me gently this time, O Spring! I see you coming, pouring across the countryside, rolling up from the far horizons. The sunlight is a mighty tide, sweeping, in millions of high waves, upon us now; the sap is a tumultuous bore of new life forcing its way through little tendrils and miniature roots; they will break if there is no holding back on your part. And my heart will not stand the full pressure of your joy and rioting gladness, so touch me softly this time, O Spring!

I have known Springs when I could swell with your passion, when all of Beauty forced its way through my being, when loveliness smote with intensest power against my ecstatic heart and I was glad. For me, then, there was all the space of the years before me, mine was the gladsome heart of youth, I could roam as I willed, give vent to the pulsing movement that rolled down upon me from earth's beginnings when the world was bathed in morning's glory and all the sons of God went shouting for joy. The wide prairies of adventure set no bound to my running with your pace, and the high heavens caught up the song in my heart and spilled it against the blue depths and sent it rocking against the hidden stars.

But touch me softly this time, O Spring! My heart would be more sedate, and I will not be putting on the gorgeous robes of splendour that once I wore. My steps are grown slower, nor can I track the horizons down, travelling toward their far distances.

I will walk with you but do not urge me too quickly. The flowers thou bringest, let them not rush their colours against my heart, but slowly let my eye look till I see the calm behind all this force. Let the birdsong fall with gentleness upon my ear that I may hear melodies from afar.

I would walk through this Spring, as an intimate friend, not with passion in my blood, and I would find calm. So, touch me gently this time, O Spring! •

Edward Bragg

A Christian Conscience

ALL Christians agree that morality must be based on religion, that "a moral code that tries to stand alone without God behind it, . . . that's a bloom without roots, that's a lamp without oil."

It is equally true, but often forgotten, that a vital Christianity should always spell an alert Christian conscience. The beliefs we affirm in the sanctuary must be translated into attitudes and actions of justice, mercy and helpfulness.

It is then disturbing to read the judgment of Dr. H. P. Van Dusen, president of Union Theological Seminary at New York. He said, "Religion is gaining ground, morality is losing ground. Crime, alcoholism, divorce and sexual laxity are on the alarming increase." He concluded, "Either there will be a moral renewal or religion's gains will fritter out into futility."

So if Christianity is to prove a significant force in this twentieth century Christians must have an awakened conscience on the moral issues of our day.

One such is certainly that of basic human rights for people of all colours, especially those who live in our own country and community.

It is easy for us to wax indignant about the situation in Little Rock, much easier than it was for 15-year-old Angie Evans to stand up before an anti-integration White Citizens Council in Van Buren, Ark., and say, "Have you thought what you make those Negro children feel like, running them out of school?"

The point where our Christian conscience is more likely to be tested is when a non-Aryan family proposes to buy a house in our street, or when unemployment strikes, and some with white skins are let out, and some with dark skins are kept on.

Again, if Christians are to count in our world we must give evidence of a concerned awareness of the desperate need of many poorer countries for economic assistance. A writer in *Saturday Night* says that this is the "year of decision" for the hundreds of thousands of Arab refugees who still rot in the near East. It may well be a year of decision for many other millions among the 50 per cent. of the human race who never have enough to eat. A Christian conscience cannot remain complacent in face of the moral issue involved when two-thirds of the world's people are always hungry, while one-third is stuffed.

Above all, as Christians we must give evidence of an aroused conscience on the preventing of war, which means the survival of the human race. Let it not be said, as Dr. Hugh Keenleyside did say in Toronto this winter, that Christians are simply saying nothing about the most urgent single issue that confronts our world today.

This does not mean that Christians can expect to produce any easy solution to the problems that plague our world. What a relief it would be if we could regard pacifism as an adequate answer to the threat of evil in our world!

It does mean that as Christians we must recognize certain obvious duties!

Thus it is our duty to support our government in its stand that a policy of negotiation is better than one of brinkmanship.

It is our duty to strengthen every cultural and economic tie that helps to bridge the gulf between East and West.

It is our duty to build into the common life of the West more of those Christian principles which alone can make our way of life worthy of survival.

Christmas in May

WE have heard this past week of two Christmas projects that are still going strong in the warm, golden days of spring.

In London, a group of Canadian Girls In Training paid a Christmas visit to the McCormick Home for Aged People. They sang carols and visited among the older folk, who received them with warm friendliness.

At a meeting in January, one of the girls remarked, "I wonder why everyone visits the McCormick Home just at Christmas? I'll bet the people who live there are much lonelier now." The group decided to follow up their Chrismas visit with others at regular intervals, and they are now becoming deeply interested in the problems and concerns of the older citizens of their community.

Just before Christmas, one of the Canadian Girls In Training of Victoria Park United Church in Toronto, who was working as a nurse's aide in a nearby hospital, became friendly with an 80-year-old patient from her congregation. When the rest of the C.G.I.T. group learned that this little lady was to go back to living alone in a basement apartment, they decided to adopt her. They arranged to have her brought to their annual vesper service, and were delighted to accept an invitation to have tea with her one afternoon during the holidays. Early in the New Year she attended one of their meetings, and since then a real friendship has developed between her and the members of the group. Visits, scheduled and unscheduled, are frequent. A lonely little lady now possesses an abundance of responsive, loving granddaughters—and life has taken on fresh joy.

Books for Family Enjoyment

Andy and the Gopher by Audrey McKim, editor of *World Friends*. (Little, Brown. $3.00).

Andy is a small boy with a problem, and Gulligan is an enchanting little gopher whose companionship brings to Andy the luck of the Irish and all the joys and adventures of a completely unpredictable friendship. Although this book belongs to readers from seven to 12, younger children will follow Gulligan's adventures with wide-eyed interest and older readers will chuckle with delight at his Irish antics and rich brogue. This is an ideal book for reading aloud in a family circle or at camp.

Elephant for Rent by Lucille Chaplan. (Little, Brown. $3.00).

This is a fast-moving tale of adventure and suspense, that begins when Jimmy receives a baby elephant for a birthday present. Jimmy runs away with his clever little pet to save him from being stolen by a cruel animal trainer. His adventures with his pet would fulfil the liveliest dreams of any eight to 12-year-old. This book would make a treasured gift.

YOUR FAMILY BIBLE READINGS

Friday	May 15.	Solomon's Prayer for the People....1 Kings 8: 54-61
Saturday	May 16.	God's Promise to Solomon .....1 Kings 9: 1-9
Sunday	May 17.	A Queen's Visit .....1 Kings 10: 1-10
Monday	May 18.	Solomon Disobeys God .....1 Kings 11: 9-13
Tuesday	May 19.	The Kingdom to Be Divided.....1 Kings 11: 26-37
Wednesday	May 20.	Rehoboam Succeeds Solomon....1 Kings 11: 41–12: 5
Thursday	May 21.	Rehoboam Takes Bad Advice.....1 Kings 12: 6-20
Friday	May 22.	Jeroboam Encourages Idolatry.....1 Kings 12: 25-33
Saturday	May 23.	War Between Brethren.....1 Kings 14: 21, 22,25-31
Sunday	May 24.	God's Steadfast Love ..... Psalm 36
Monday	May 25.	God Sends Elijah Food.....1 Kings 17: 1-16
Tuesday	May 26.	Elijah Raises Widow's Son.....1 Kings 17: 17-24
Wednesday	May 27.	Truth Versus Falsehood.....1 Kings 18: 17-29
Thursday	May 28.	God Answers by Fire .....1 Kings 18: 30-39
Friday	May 29.	Elijah Afraid of the Queen.....1 Kings 19: 1-8
Saturday	May 30.	Not Alone After All .....1 Kings 19: 9-18
Sunday	May 31.	"Of Whom Shall I Be Afraid?"..... Psalm 27: 1-6
Monday	June 1.	Ahab Craves Naboth's Vineyard.....1 Kings 21: 1-7
Tuesday	June 2.	Jezebel and Naboth.....1 Kings 21: 8-16
Wednesday	June 3.	Elijah Denounces Ahab....1 Kings 21: 17-20, 27-29

Genevieve Carder

The Music Makers' Corner

ALONG the lane from Linden Lea which winds towards Lanevery, there at the end before the bridge, sequestered by a hawthorn hedge is the home of Alice Crombie. She was the church organist for 30 years, and has taught hundreds of children to play the piano. As a good teacher, she knows when to stop. After Grade 9 she sends her pupils to someone who knows more about advanced grades than she does. Her studio is also the living-room with odd chairs and settees which the church gave her instead of a salary. She has a grand piano at which many little pupils have had their extra thumbs turned into fingers during their years of study with Miss Crombie. She is always gracious; keeps a special waiting room with pictures, books and puzzles to while away the time. She plays every piece she teaches "to show you how it goes." Every child adores her and hopes to play as well as teacher some day. The studio walls are covered with pictures of smiling cherubs, reminder of the passing years. As you leave the front door and step over the cat, then go through the archway of roses and clematis, you feel you have been to a little room in heaven as you go home to do your best.

We welcome the following new members to our Circle: Jo-Anne Harris (9), Bath, Ont.; Donna Wagg (17), Boharm, Sask.; Sharon Cooper (12), 26 Sherwood Road, Pickering, Ont.; Gordon Murray (11), Kensington, P.E.I.; Janet Davidson (13) and her sister Mary (10), R.R. 2, Oakwood, Ont.

Prayer for Family Life

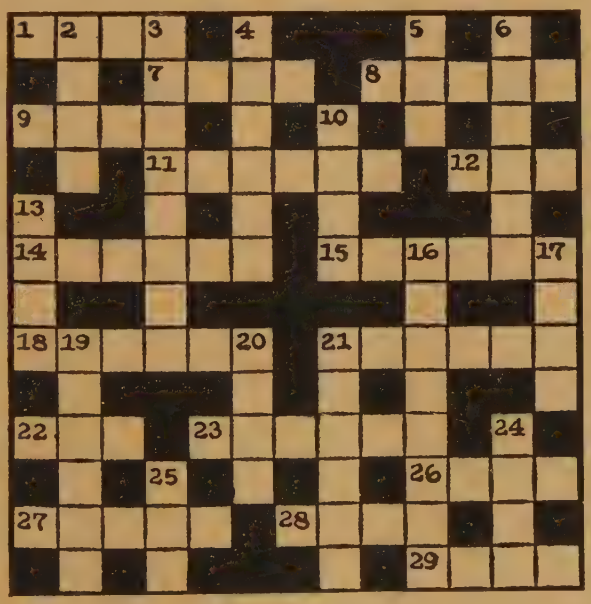
LORD, behold our family here assembled. We thank thee for this place in which we dwell, for the love that unites us, for the peace accorded us this day, for the health, the work, the food, and the bright skies that make our lives delightful, for our friends in all parts of the earth.

Give us courage, gaiety, and the quiet mind. Spare to us our friends, soften to us our enemies. Bless us, if it may be, in all our innocent endeavours. If it may not, give us the strength to encounter that which is to come. May we be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune loyal and loving to one another.

As the clay to the potter, as the windmill to the wind, as children of their sire, we beseech of Thee this help and mercy for Christ's sake. Amen. — *Robert Louis Stevenson.*

YOUR FAMILY CROSSWORD PUZZLE

(We are repeating in this issue the Crossword Puzzle which appeared in the April 15 edition. We regret the error that occurred when this puzzle was first published)



ACROSS

1. "Make me to go in the..... of thy commandments, for therein do I delight."
7. Assuage.
8. Who said of Jesus, "This is John the Baptist; he is risen from the dead; and therefore mighty works do shew themselves in him"?
9. What kinsman of Naomi was described as "a mighty man of wealth"?
11. What prophet, as he was dying, prophesied to Joash three victories over the Syrians?
12. Definite article.
14. Who succeeded Amaziah as king of Judah, reigning so well that he became proud, invaded the priest's office, and was smitten with leprosy?
15. Who said to Balak, "God is not a man, that he should lie, neither the son of man, that he should repent"?
18. Who besought Ahasuerus "to put away the mischief of Haman the Agagite"?
21. Chief
22. Help.
23. To whom did an angel say, "The Lord is with thee, thou mighty man of valour"?
26. The bedstead of Og, king of Bashan, was made of this.
27. "Mark the perfect man, and behold the upright: for the end of that man is ....."
28. Signify.
29. Departed.

DOWN

2. To whom, by a basket of fruit, did God show the propinquity of Israel's end?
3. Who received a message of death, but, by prayer, had his life lengthened?
4. What prophet foretold the Babylonian captivity to Hezekiah?
5. "So the last shall be first, and the first last, for many be called, but ..... chosen."
6. When Eldad and Medad prophesied to the Israelites, who asked Moses to forbid them?
10. What king of Israel said to a prophet, So shall thy judgment be, thyself hast decided it"?
13. "Every word of God is .....: he is a shield unto them that put their trust in him."
16. What did Festus say had caused Paul to go mad?
17. Who said, "He hath put down the mighty from their seats, and exalted them of low degree"?
19. Whom did Abishai ask to be put to death, David pardoning him?
20. Impoverish.
21. Looked obliquely.
24. Who "did baptise in the wilderness and preach the baptism of repentance for the remission of sins"?
25. Perform.

(Solution on page 29)

Voicing

The tonal designer scales each rank of pipes for the pipe maker's skilled hands. The voicer then brings the pipes to life by giving them speech and shapes each voice to its required form in the tonal structure. This meticulous, specialized operation calls for a competent and sensitive artist—the Casavant Voicer.

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What Catholics can teach Protestants

"• • • should have kneeling benches"

(*Continued from page* 15)

ingenuous expositions of scriptures. They should be rather serious efforts to enlighten the congregation on the great credos and imperatives of the faith, designed to facilitate that worship which is in spirit and in truth.

Common prayer does involve us in the consideration of liturgy and ritual. Liturgy, of course, is much more than a spectacle. In its root, it implies something that is *done* and done not only by the officiant but by the people. Shortly after the coronations of George VI in 1937 and of Pius XII in 1939, a Roman Catholic editor said to me: "There are only two institutions today which really know how to put on a big show — the British Empire and the Roman Catholic Church."

We who are British do respond to the majesty of an immemorial ritual, provided that it is more than mere repetition which suggests too often the reading of the minutes of the last meeting, and that it does not impinge on the superstitious or the purely spectacular. We agree with an English writer who once said that a beautiful liturgy was like a golden chain about the neck of faith, but one should be careful not to draw the chain too tight or it would strangle the faith.

The Roman Catholic Church carefully protects the nobility and sequence of its ancient liturgy, and this may help Protestants to understand that the liturgy, properly understood, does prove a mighty aid to the creation and sustenance of faith as it brings the worshipper to his knees in both contrition and gratitude.

Many Protestant churches have retained a liturgical sense, but in some of them, that sense is remarkably lacking. While some Protestant clergymen even in non-liturgical churches reveal no little genius in arranging services of worship which are fresh and meaningful and move steadily towards a selected goal in worship, far too many irritate the sensitive by their behaviour and attitude in the chancel.

Too often they convert the sacred worship of the church into a mélange of spiritual vaudeville with the actors, whether engaged in the ministry of prayer or of music, performing in a most amateurish manner! In this connection, I would rejoice if in all Protestant churches, kneeling-benches were provided.

Unfortunately, in most of these churches, the common posture adopted during the prayers is neither kneeling nor standing, but slouching. And slouching in prayer is conducive neither to good digestion, nor to concentration, nor to humility.

Personal Discipline

We all know that there are some types of behaviour that characterize the practising Roman Catholic. Early on Sunday mornings, one may see them going massward with their missals in their hands. If they intend to partake of the communion, they first go to confession, and on the day of the communion they fast for at least a stated period. They may carry around their necks or in their purses some evidence of their faith which is often useful in identifying their profession in case of an accident and serves to remind them constantly that they are Roman Catholics and should comport themselves as such.

They consult their calendars to be sure that they do not overlook the special feast-days or the fast-days (even the half-fish days). They must support their own schools, their own sodalities; their own lodges. And of course, unless they are of Iberic descent and thus given a perpetual dispensation from the prohibition of the use of meat on Fridays (a dispensation granted by the Pope to Spanish peoples for their expulsion of the Moors and Jews from Spain) they confine themselves to fish and eggs on that day.

Even when they die, they are buried not from a funeral-home, but from the church, on the whole a sound idea, and so, the Church and its discipline hovers over them from the cradle to the grave and even follows them in their possible lingering in Purgatory. Much of this discipline may seem superfluous to the Protestant, but Protestantism needs to recover a kind of discipline of the believer that makes him realize that a member of the Church of Christ has a set of standards which sets him apart in his daily life from those who have not heard the voice of the Master and promised to follow him.

Emphasis on the Family

Though most Protestants may deny some aspects of the teaching of the Roman Catholic church on sexual ethics, and believe that its interpretation of certain birth control methods as a violation of natural law requires more rational re-interpretation, and though they may also deny

egarding the celibacy of the clergy, they dmire the insistence of the Roman Cathlic church on the family as the primary ocial unit.

Indeed, the greatest argument of the Protestant for a married clergy is that it nakes possible the example of a normal Christian home. Nevertheless, outside the Catholic church, there is too often a grave ailure to recognize that a child's first great xperience in learning the lessons of living ogether, of co-operation, of social responibility, of faith itself is in the home and he family. Despite the value of nursery chools and various forms of social comnunal living, nothing can take the place of he domestic circle. If we fail there, society vill fail all down the line.

Speaking For the Church

It is said that one of the Popes was once sked what, in his opinion, was the main ource of the administrative genius shown y the church. He answered "consultation"; vhat, then, would he place next in the order f importance? He answered "consultation." And what would he put in the third place? Came the answer "consultation." Here is omething for Protestant leaders who are xpected to speak for the church to emember.

Too often, Protestant leaders, and even ome of its church courts, convey the mpression that they are speaking in their epresentative capacity when they are nerely publicizing their own ideas, some f which may be good and some not so ood.

Roman Catholicism, in its long experience, has learned differently. Though some priests—even occasionally some bishops—nay often give public utterance to observaions that exasperate the elect as well as he heretics, they are usually keenly aware f what the Church approves, what it may olerate and what it disapproves. If they orget it, they may have to eat their words; f they do it again, they are silenced. Hence, vhen the leaders of the Roman Catholic Church speak, they are usually taken eriously, even when their position may ot be accepted.

Pattern of Doctrine

No church can long survive without some heological formulation, some definitive attern of the faith. The Roman Catholic hurch does permit a large measure of reedom of discussion in circles able and ompetent to discuss these recondite probems, but there are limits, whether they re good or bad, where the discussion ends. *Roma locuta est; causa est finita.* Roman Catholicism has a theological spinal column.

Invertebrate religion soon becomes narticulate, a mere speaking with tongues vhich edifies nobody. Sometimes, Protestntism in certain communions tends to lissolve in a saccharine sentimentalism, an of being kind is all our sad world needs. Sometimes, a mollusca-like liberalism degenerates into a vapid humanism that arrogates to man the prerogatives that inhere only in God.

Sometimes, a rather vehement type of evangelism is transmuted into an almost inhuman fundamentalism. These fundamentalists exchange a pope of the flesh for a pope of paper, confuse truths mediated to man by the poetic imagination with those formulated by the logician, and leave little or no margin for that humility that stands before the ineluctable mysteries of life, lost in wonder and in praise. Doctrine is needful for the communication of faith, as language is needful for the communication of all ideas and thought.

Amiel once wrote: "Let mystery have its place in you . . . leave a little fallow corner in your heart ready for any seed the winds may bring, and reserve a nook of shadow for the passing bird; keep a place in your heart for the unexpected guest, an altar for the unknown God." It was G. K. Chesterton, a convert from Unitarianism to Roman Catholicism, who once distinguished between the poet and the philosopher: "The poet," he said, "only desires exaltation and expansion, a world to stretch himself in. The poet only asks to get his head into the heavens. It is the logician who seeks to get the heavens into his head. And it is his head that splits."

Theology may often seem to be a futile effort to get the heavens into our heads but doctrine is not something to be disregarded on that account. Without it, a church will flounder. But even when we have it, it is well to remember that important as philosophy and logic may be, much doctrine is interpreted better by the poet than by the etymologist. In the end we all must enter the kingdom of heaven like little children saved not least by the gift of the human imagination that grows out of the sense of wonder. ●

A News feature

Educator New Ryerson Editor

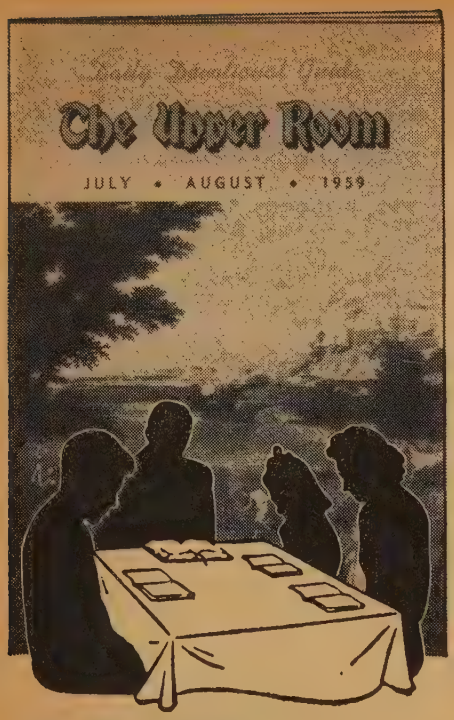
APPOINTMENT of the Rev. John Webster Grant, MA, D Phil (Oxon), as editor-in-chief of The Ryerson Press (The United Church Publishing House) has been announced by Dr. C. H. Dickinson on behalf of The Board of Publication.

He succeeds Dr. Lorne Pierce, Canada's senior active book editor, who retires at the end of this year after nearly 40 years of service.

Dr. Grant is a native of Truro, N.S., where his father was a minister. He attended Pictou Academy and graduated with his BA (*magna cum distinctione*) from Dalhousie University in 1938, and his MA in 1941. From 1938 to 1939 he did graduate work at Princeton University in the Department of Politics on the Eric Dennis Foreign Scholarship. In 1943 he graduated with honours from Pine Hill Divinity Hall, Halifax, and was ordained in the same year.

Dr. Grant was appointed Rhodes Scholar from Nova Scotia in 1941, and received his D Phil from Oxford in 1948. He served mission fields in Nova Scotia, Quebec and Saskatchewan, and United Church pastorates in West Bay and Pictou, N.S., and Chelsea, Que. He has been editor of the *Dalhousie Gazette*, a director of information under the Wartime Information Board, chaplain in the Royal Canadian Navy, lecturer on the staff of Pine Hill, and professor of history, Union College, University of British Columbia. He is the author of three books. His latest book grew out of his visiting professorship to the United College of South India and Ceylon in 1957-1958. He has travelled widely in Europe and Asia.

Dr. Grant married Gwendolen M. Irwin, daughter of the late John S. Irwin, one time president of Irwin and Gordon, publishers, of Toronto. She is a graduate of Trinity College, Toronto (BA, 1941) and of Dalhousie University (MA, 1946). For over two years she wrote a weekly programme for broadcast over Station CKWX, Vancouver.



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The Chatterbox

WE'RE moving. As fast as the books have come in lately, we've sent them to the reviewers. The shelves are empty for the first time in years. Now as we count the remaining days, we begin to realize how much 299 Queen St. W., and Room 422 Wesley Bldgs. mean to us. They are as filled with memories as with the deep hum of the presses. We shall miss our Publishing House colleagues and our daily visits to the composing room. Now we go to the United Church House to set up office, fill the book shelves and write *The Chatterbox* from 85 St. Clair Ave. East. . . The other day in New York there was a reception for Elsa Barnouw and Arthur Swann whose new book, *Adventures With Children,* is just off the press. (Crowell, $4.50.) Miss Barnouw was for some years Director of the Riverside Church Nursery School and now carries on The Gardens School-Kindergarten. The adventures set forth in the book are real and make most interesting reading. We picked it up and did not put it down until we had read from cover to cover. It should be a *must* for Nursery School and Kindergarten teachers, while parents will find within its covers solutions to many of their problems. . . . There's a new book out by Nan Shipley, author of *Anna and the Indians,* in the familiar western Canadian setting. Ryerson sent *The Scarlet Lily* up to the office just as Dr. Arnup arrived. He went out with it tucked under his arm. . . It's coming up to the May holiday and the gardens are calling. This is a good time of year for such a book as *"Garden Ideas and Projects—A Handbook for Home Gardeners,"* edited by Richard D. Whittemor. (Doubleday, $4.50). Its 532 pages are filled with well-illustrated directions on building and caring for garden equipment; on planning and making gardens, those to attract birds, and gardens for games. It contains a practical year-round calendar, and a list of common garden mistakes corrected.

A Painter's Country

Autobiography of A. Y. Jackson. (Clarke-Irwin.) $5.00.

Reviewed by Harold Vaughan.

For many of us who have an interest in the Canadian art scene, A. Y. Jackson has long been the "Dean of Canadian Landscape Painters." Now, after more than fifty years of painting he has given us his autobiography. The theme (as those who know him would expect) is not as much his own person, as the friendships he has made along the way, in the adventure to find and preserve a distinctive "Canadian Art" pattern.

Certainly, no one is better qualified to write on this subject. Few people have covered the length and breadth of this great country with a view to interpreting the variety and movement of its physical construction, as often as he has. Very few know and love its French and Anglo-Saxon strains as this man. None is more ardently devoted to the development of artistic techniques which will be adequate to express the size and vigour of the Canadian scene.

The story is simply and well told with that kind of broad brush and heavy pigment which belongs to his painting. One has the impression in reading again the story of the Group of Seven and the accounts of the controversy they created, that "A. Y." is a little bewildered to find himself at the moment far over to the right with the almost conservative and objective painters.

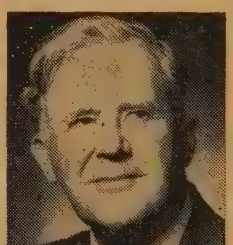
The publishers are to be greatly commended for the artistic quality in the production of this book. The twelve colour plates are representative of the author's work and are reproduced with unusual colour and tonal fidelity.

In the Days of the Windjammers

By John Congdon Crowe. (Ryerson, $4.50.)

Reviewed by Daniel Matheson.

This is not so much a book about the sea as it is a book from the sea. The author lives in Nova Scotia, and, fortified by the log-book of the *Semantha,* his father's note-book, and his mother's scrap-book, he has recalled the seven years of his childhood when he was at home on the seven seas. He has given us a book with an amazing sense of reality. It isn't just through the eyes of a child that we see the Ganges with its pathetic burden, but it is through the eyes of a man who has looked long at his memories and found their meaning.



Mr. Crowe

One unique value of this charming book is the savour of a good home on the sea. There was a difference between the *fore* and the *aft* of the windjammer; we've had more than our share of books about the former—far too few about the latter. The author introduces us to types too long neglected; the Bible-teaching sailmaker; the young apprentice reading Virgil, and the captain's family reading the Bible and Dickens; these persons emerge with reality and restraint. Although brief, this book has a striking conclusion, and one feels at the last, to adapt a phrase, that "the innocent wonder of childhood lies far behind him," if not "on the dusty road of life" at least on its misty sea.

wo Books

Reviewed by R. C. Chalmers.

)ut of Nazareth

By D. M. Baillie. (S. J. Reginald Saunders, $4.00.)

The name of D. M. Baillie is sufficient) guarantee the quality of this book of ermons and lectures. The author was the ite Professor of Systematic Theology in ie University of St. Andrew's and is well nown in the theological world for such ooks as *Faith in God* and *God Was in hrist,* the latter being one of the outstand- ig books on Christology to be published ı recent years.

Since the death of Dr. Baillie his brother ohn, equally famous in the field of ieology, has put us in his debt by gather- ig together some of the sermons and ctures of his late brother and offering iem to the public in book form. The first osthumous book was *To Whom Shall We Go?* The present book is its successor.

The book takes its title from the first ermon, based on John 1: 46. Some other ermon titles are: Prayer for Wisdom, The hree Crosses, The Fulness of the Gospel nd The Sifting of Men—twenty-one ser- ions in all, followed by four lectures.

The writer has a lucid style, clarity of iought, depth of theological insight and a eligious dedication, all of which have gone ito the writing of these sermons and ctures. It is next to impossible to praise iis book too highly. It is a book to read nd re-read with profit.

Iaking the Most of the Time

By Christopher T. Garriott. (Bethany Press.) $3.00.

This winner of the 1958 Bethany Book ward is a timely interpretation of vital hristian living.

It is a "timely" book, as the title indi- ates, but in order to help us to see the ieaning the author turns on time the light f timeless realities. In the chapters on Making the Most of Time" and "Our dentity with Time," we are made aware f the significance of eternity and mystery ı the Christian perspective of history. Two ther chapters in this book which especially ppealed to this reviewer dealt with "Our earch for Meaning"—in society, in our- elves, and in the cosmos — and "Our earch for Redemption"—the latter strik- ig the note of grace.

While the author is a wide reader who able to weave into the pattern of his own iinking a variety of insights from other ooks, there is little in this book to cquaint us with Biblical theology and its xciting revelation concerning the meaning f time, such as has been presented to us y Cullmann and others. Moreover, is it ot about time that religious writers were oming to see that man's search for this, iat, and other things only has validity om the Christian point of view when seen the perspective of God's search for man hich is so basic to the doctrine of edemption.

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Appleby College

The Rev. Canon J. A. M. Bell,
Headmaster
Oakville, Ontario.

Gambling in Canada

". . . no harm in little money on the side in friendly bridge"

(*Continued from page* 9)

critics of charity gambling, maintains there *are* other and better ways.

"More and more service clubs," he says, "are turning away from gambling enterprises because they realize that in the end an evil does not add up to a good. The Rotary Club of Toronto, for instance, helps enhance the cultural spirit of the community with its programme of bringing the Metropolitan Opera company to the city once a year."

And Dalton Higgs of the Lions Club says that the central region is now working on plans whereby local clubs can arrange to bring eminent Canadians to their communities as guest speakers. "But," he adds, "it is harder to make money that way than by bingo."

Others argue that too often the best patrons of bingo and other games of chance are those who can least afford to spend their money. Recently, the Ottawa presbytery of the United Church formulated its objection this way:

"To argue that permanent injury to social objectives would ensue without the aid of bingo is to admit lack of imagination, initiative and a voluntary ethical spirit in such undertakings."

So acute had the bingo craze become in Quebec a few years ago that Cardinal Leger placed a ban on it in his Roman Catholic diocese, proclaiming: "Games of chance destroy the real spirit of charity because the money is given in the hope of gain and not for the supernatural urge to help the poor and needy."

The Law Clamps Down

Of late, the law in many parts of Canada has begun to take a sterner turn toward charity gambling. An official of the Ontario Attorney-General's Department told a group recently that his department was determined to stamp down on illegal lotteries and raffles and to keep a close eye on charity money-raising schemes to see that they do not fall victim to gambling promoters. In Hamilton last year a church organization about to raffle off a $2,500 cash prize was raided by the police shortly before the draw was to take place. And in Corner Brook, Nfld., three bingo games were frozen after the Newfoundland Conference of the United Church complained to the attorney-general.

Nevertheless, there are many Canadians who see little wrong in the odd bit of gambling—especially when the proceeds go to charity. "The desire to gamble is as natural as breathing," a prominent newspaper columnist said recently.

Dr. Mutchmor agrees up to a point. "I don't think there is any great harm in having a little money on the side for a night of bridge," he declares, "but when gambling reaches the stage of wholesale exploitation of the poor, when it becomes a regular business, possibly stimulated by the underworld, rather than an occasional programme for charity within the limits of the criminal code, then gambling is evil."

One of Dr. Mutchmor's favourite signposts is the state of gambling below the border. Let us have a brief look.

Fun and Gains

The current estimate of dollars being gambled throughout the United States at the present time is staggering—$30 *billions* representing the biggest single business turnover in the country. Of this vast sum contributed by the American public in search of fun and gain it is estimated that at least $15 billions in rake-offs goes to the underworld "Syndicate" — the American arm of a huge international underworld organization known as the Mafia. (As far as is known, the Mafia has no permanent foothold in Canada although there have been sporadic attempts to invade the country; the Mafia carries on the bulk of its business in the U.S., Europe, and South America.) An investigation carried on in the early 1950's revealed that the "Syndicate" was pulling in some $20,000,000 a year in New York city alone, with the help of police officers who were paid bribes totalling a million dollars. Three hundred officers were demoted or fired after the investigations.

Why Go Overboard?

The fear of gambling on a relatively large scale in this country is what prompts some public men, including church leaders, to appear to go overboard on the issue. But certainly it can be said that Canadians do not wish to be faced with the trail of mass corruption that un-exercised gambling laws has left in its wake in the United States. The only way to make sure this does not happen is by constant vigilance.

Lord Keynes, the famous British economist, told a British Royal Commission a

is that it is of the nature of a drug, and it may easily, almost without the will of the individual, be carried beyond reasonable lengths into an uncontrollable indulgence."

At the present time hundreds of thousands of people in this country are at least partial slaves to the often incurable urge to gamble. Yet countless cases can be cited to prove that the individual is almost always the loser.

Take horse racing for instance: last year Canadians won approximately $5 millions in prizes from a dozen major race tracks from coast to coast. But they paid the racing industry a whopping $116 millions for the privilege! Moreover, although track racing is legal, untold millions of dollars find their way into promoters' pockets by way of off-track betting. It is said that a man who frequents the city hall in Toronto makes his living by collecting bets on races being run at the new Woodbine track; half the staff, the rumours say, has "a dollar or two" on almost every race run. The facts are almost unbelievable to many people. Last year the Ontario Provincial Police uncovered a racket in the town of Blind River, where the odds were calculated to be *50 million to 1.* Before skipping town, the operators had fleeced a dozen people of a hundred dollars each.

The temptation to gamble has been likened to the temptation to drink. Some people have it, and others apparently do not. Dr. Mutchmor points out that every man has to take some risks whether he wishes to or not. These he calls natural risks—crossing the street, riding on the bus, sowing a crop or operating a machine in a factory. Others, he says, are incurred risks, brought on by ourselves without necessity. When incurred risks involve the motive of gain, it is gambling.

An eminent New York psychiatrist, Dr. Edmund Bergler, argues that the instinct to take chances lies in all people but is more pronounced in some than in others. Unfortunately, it is often those who can least afford to do so who have the strongest urge to take a chance.

It may start out as an innocent bet at a race track, or a first visit to a bingo game, or simply by reading about someone else who has made a fortune in the sweepstakes. Then, like the drinker who cannot leave it alone, the victim is caught in his own vicious circle of roulette wheels, automobile draws, poker games, dice and betting. He may even find himself in court as a result of being arrested in a gambling raid. Or he may end up in jail as a vagrant because he has wagered—and lost—all his money.

Curiously, Dr. Bergler says, some of the worst gamblers actually want to lose due to an unexplained masochistic desire to punish themselves.

There are some people who should never gamble because they do not have the ability to control themselves — just as there are drinkers who cannot afford to have one drink because it inevitably leads to another. The tragedy is that those for whom this rule should apply are always the first to break it. Others find the temptation less difficult. ●

The Question Box

Q. I have looked through the Manual and can find no definite answer to: Is there any specified term of office for a member of Session?

A. Section 88 *The Manual* says about the session: "The number of members and their term of office shall be determined by a meeting of those in full membership in the pastoral charge or the local church. It is suggested that where the term is not for life it should be for five years. . ."

Q. Do you think it advisable for the W.A. to hold whist drives in the basement of the church? It is a rural church with no Community Hall. The only other place available is the school house.

A. We might as well confess our prejudice. We are not opposed to card games for recreation. We don't like them for raising money for the Lord.

Q. Does the supervision of the church caretaker come under the jurisdiction of the Official Board?

A. Usually there is a property committee of stewards or trustees to do this. If it isn't working, the Official Board must act.

Q. Should members expect a minister to call on them after a funeral (as well as before) and after a death has occurred in another branch of the family?

A. In a small church, or a well-staffed large church, it may be possible for a minister to do all these things (often he doesn't even know about the latter). But some people expect too much of one man.

Q. Is there any regulation that says a minister does not have to hold a service where fewer than 20 persons come?

A. No. We have read about where two or three are gathered, though . . .

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About People and Places

Open Alcoholics Lodge

A new **lodge** for the **rehabilitation of alcoholics** has been opened in Edmonton under the Alberta Conference of the United Church, with financial aid from the Board of Evangelism and Social Service.

Governed by a "Committee of Twelve," the lodge, the first of what is hoped will be a number, is to be directed by a man experienced in dealing with alcoholics. The men will be allowed to stay in the lodge for a limited time, and will be expected to pay for their accommodation whenever possible.

New Professors at McGill

In addition to the appointment of **Dr. George Johnston** as professor of New Testament in the Faculty of Divinity at McGill University, Principal Dr. F. Cyril James has announced the appointment of **Professor Joseph McLelland** of Montreal Presbyterian College to be associate professor of philosophy of religion, and the **Rev. John Kirby,** rector of St. Stephen's Church, Lachine, to be lecturer in New Testament Studies.

Master's Degree for Korean

Standing room only was available to latecomers in St. Andrew's Church, Halifax, for the convocation of **Pine Hill** Divinity Hall's second largest graduating class of 25 students.

Korean student **Eek Sun Kim,** after two years of study at Pine Hill, received the second Master of Theology degree to be awarded in the college's history. The Carmichael Scholarship for graduate studies was awarded to Newfoundland student **James Wylie Moulton** of Burin.

Missions on Parade

In Winnipeg and in the Strasbourg, Lumsden, Fort Qu'Appelle area of Regina Presbytery, missionary exhibitions have been held which have drawn great crowds of people.

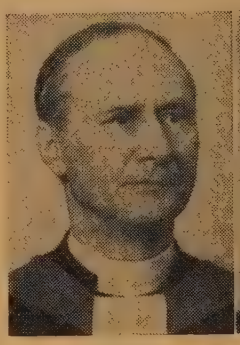
In **St. Andrew's - River Heights Church,** Winnipeg, for two days last month, an exhibition of 17 booths, eight representing overseas mission fields and nine home fields, proved attractive to the more than 500 people who attended. The booths, manned by 60 trained leaders, contained posters, maps, diagrams and handicrafts of the various fields. Recordings and film strips were a part of the programme. The minister, the Rev. Earle Gordon, was assisted by Rev. R. Lederman and Dr. Grant. Dr. Kenneth H. Prior, overseas missions field secretary, represented Africa. Later the exhibition will be shown in **Regent's Park United Church,** where the Rev. Kenneth Moyer is minister.

The Mission Exhibition in the Saskatchewan area had as a speaking team the Rev. I. M. Kirkpatrick, missionary on furlough from Trinidad; the Rev. Enos T. Montour, who spent seven years among the Six Nations Indians in Ontario; the Rev. H. Groom, Summer Camps Committee, and Ted Wilson of the Prairie Christian Training Centre. Handicrafts, maps and camp posters were displayed, drum and voice records run and programmes for both adults and children put on twice daily. At one point 200 adults and more than 90 children attended.

On Radio and TV

The **Rev. A. Lloyd Smith,** Dominion-Douglas Church, Montreal, will broadcast over the Dominion network of the CBC on Sunday, May 24, 4.30-5 p.m. EDT.

The dedication and official opening service



Dr. Smith

Dr. McCleary

of the new **WoodGreen United Church,** Toronto, will be televised over CBLT on Sunday, May 24, at 11 a.m. The minister, the **Rev. Ray McCleary,** will conduct the service.

* * *

The **Rev. Eric A. McIlwain,** associate minister at Dominion - Douglas United Church, Montreal, has accepted a call to the Beaconsfield United Church, a new congregation in the Lakeshore area of Montreal.

Eleven Get DD's

Two west coast ministers were recipients of the honorary degree of Doctor of Divinity from United College, Winnipeg, at the recent convocation. They were: the **Rev. Tom Saunders,** recently of Manitoba, now minister of West Vancouver United Church, author of three books of poetry; and the immediate past president of Saskatchewan Conference, the **Rev. Duncan Wilkie,** now occupying the pulpit of St. David's Church, West Vancouver. The third recipient was the **Rev. Douglas Sparling,** Manitoba Conference president in 1956-7, minister of St. Paul's United Church, Virden, Man.

United Theological College, Montreal, at its Convocation on May 7, conferred the honorary degree of Doctor of Divinity upon the **Rev. A. Lloyd Smith,** who is retiring as minister of Dominion-Douglas Church, and the **Rev. Francis A. C. Doxsee,** Ste. Anne de Bellevue United Church, Montreal.

Opposition Leader **Lester B. Pearson,** former Chancellor, received the honorary degree of Doctor of Sacred Letters at the May 6 Convocation of Victoria University and Emmanuel College, Toronto. Three received the honorary degree of Doctor of Divinity: the **Rev. A. P. S. Addison,** Elliot

(*Continued on page* 28)

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(Continued from page 26)

Lake; the **Rev. George Goth,** London; and the **Rev. Beverly Oaten,** Five Oaks Christian Training Center.

At the late April Convocation of St. Andrew's College, Saskatoon, Saskatchewan, three ministers of that Conference were presented with honorary DD's. They were: The **Rev. Charles M. Bater,** Moosomin; the **Rev. Alexander E. Elliott,** Summerberry; and the **Rev. Harry A. Mutchmor,** Prince Albert.

Middlesex Goes Recruiting

Finding full-time professional church workers — not only ministers but teachers, medical doctors, social workers, engineers, agriculturalists, nurses and business administrators — was the prime concern of over 100 delegates last month who met in London, Ont., as members of the Middlesex Presbytery Lay Foundation.

The Foundation was formed a year ago when Middlesex Presbytery discovered that only 14 of 92 churches—less than 15 per cent.—have ever had a member of the congregation commit himself to full-time work. The object of the Foundation is to find more full-time workers.

Three speakers who addressed delegates from 45 Middlesex churches supplied sharp jolts to emphasize the gravity of the recruitment problem. However, the delegates were assured that funds are available to help volunteers prepare themselves for service in the church.

Since the Middlesex Presbytery Lay Foundation was formed last May, five-member committees concerned exclusively with church personnel recruiting, have been formed in 45 churches. The committees are composed in each case of two men and two women, and a teen-age appointee, representative of the various age groups of a congregation.

Funds in support of volunteers will be made available through a capital fund drive now going on throughout Middlesex Presbytery.

20 New Missionaries

Twenty new missionaries have been appointed to seven of the United Church's overseas mission fields. Nine were named by the Board of Overseas Missions at its annual meeting last month. The others are going out under the Woman's Missionary Society.

Overseas Missions Board appointments were: To Korea — **Miss Susan Kay Argo,** who will be married to the Rev. E. D. Baker who is already in Korea; **Morley G. Hammond,** who will be ordained this year, and his fiancée, **Miss Audrey Isobel Ickler**; and the **Rev. Hugh A. Rose, MD, and Mrs. Rose,** now serving the Board of Home Missions at its Bella Coola, B.C., hospital. To Trinidad —The **Rev. Lawrence A. Purdy and Mrs. Purdy.** He is now minister of Applewood United Church, in suburban Toronto, and cartoonist for **The Observer.** To Northern Rhodesia—The **Rev. Garth W. Legge, PhD, and Mrs. Legge,** now minister of Noranda-Rouyn United Church, Que.

Later this month, the Woman's Missionary Society will officially make these appointments: To Angola—**Miss Erna M. Leach, RegN,** of Saint John, N.B., and **Miss V. Jean Walker, RegN,** of Toronto. To Northern Rhodesia—**Miss Winona B. McGill, BA,** of Ottawa. To Hong Kong—**Miss S. Jean Windsor, BA,** of Petitcodiac, N.B. To India —The **Rev. Winnifred M. Bridges,** now minister of Swastika (Ont.) United Church, and **Miss Florence A. Farmer, PhD,** now assistant professor of nutrition at McGill University. To Japan — **Miss M. Adrena**

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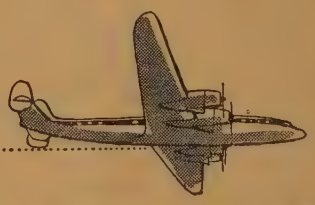
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SHAW SCHOOLS

New missionaries Rose, Hammond, Ickler, Purdy, Argo, and the Legges look up their destinations after receiving appointments. *(See story "20 New Missionaries")*

Beacom, BA, of Dutton, Ont., and Miss Daphne M. Rogers, BEd, of Ponoka, Alta. To Korea—**Miss Romona Underwood, BA,** of Saskatoon, already serving in Korea on a short term appointment. To Trinidad—The **Rev. Mary L. McInally,** now minister of the Mersea charge in western Ontario, and **Miss A. Jean Stewart, MA,** of Sackville, N.B., a former missionary in West China and W.M.S. worker in Canada since 1952.

At its meeting last month, the Overseas Missions Board decided to recruit nine ministers, three doctors, two university teachers, two agriculturalists and one social worker during the coming year.

The board also:

- Adopted a budget of $1,376,000. (Including the W.M.S. overseas budget of $785,000, the United Church will spend $2,161,000 on its overseas work this year.)
- Learned that the new Union Christian Hospital in Wonju, Korea, jointly supported by the Methodists of the United States and The United Church of Canada, will open this summer. It will add to the ministry of healing in a needy area, serving a constituency of over 200,000 people, including a colony of lepers.
- Approved a draft constitution for a new United Church of Northern Rhodesia which, it is hoped, will merge the present United Church of Central Africa in Rhodesia with the Methodist Church and the Barotseland Church.

Pioneered Newfoundland Radio

Over Radio Station VOWR, St. John's, Newfoundland, the successor to one he built in 1925 and operated under call letter 8WMC, tribute was paid to the **Rev. J. H. Joyce, PhD,** who died at Roxboro, Que., on March 24. Conference President the Rev. A. N. Holmes said Dr. Joyce had made a singular and lasting contribution to the religious and cultural life of his homeland. Through radio he extended his Wesley Church ministry beyond the bounds of St. John's to the lonely coastal fishing villages.

Dr. Joyce was born at Carbonear, received his early education in Newfoundland, later studied at Mount Allison and Boston Universities, and received his DTh degree from United Theological College, Montreal.

Dr. Joyce held many offices in the Newfoundland Conference before coming to the mainland where he concluded his active ministry at Verdun (Que.) church. Since retirement in 1957 he had been happily occupied with his hobbies.

* * *

Nancy, wife of the Rev. T. Jones of Winnipeg, Man., died on February 28. Her book "For Goodness Sake" written from first hand experience in small charges in Western Canada, has gone into four editions. She began writing in her teens and continued to sell to farm magazines, and the larger national journals. . . **Barbara E.,** wife of the late Rev. D. M. Matheson, died at Stellarton, N.S., on April 16.

Visits Africa Missions

The Rev. Floyd Honey, associate secretary of the Board of Overseas Missions, leaves late this month on a visit to Africa and India. He will visit Angola with Dr. John A. Reuling, Africa secretary of the American Board of Commissioners for Foreign Missions, United Church of Christ in the U.S.A. The United Church of Canada works in close union with the American Board. This will be the first time that a joint secretarial visit has been made.

From Angola, Mr. Honey will go on to confer with missionaries and local church leaders in Northern Rhodesia and India.

* * *

From Portadown, Ireland, where he has been minister of the Methodist Church for three years, the **Rev. R. Maurice Boyd** will come to Canada to serve as assistant minister at First Church, Hamilton, Ont. He will follow the **Rev. W. J. Preston,** who has accepted a call to Trinity Church, Burlington, Ont.

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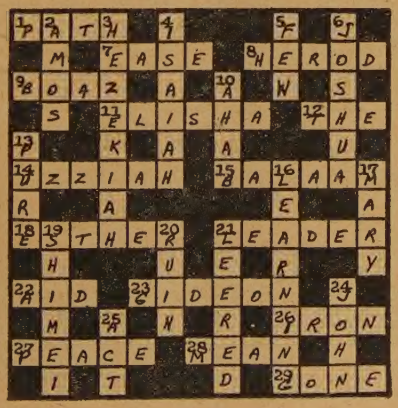

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BIRTH

LANG — The Rev. and Mrs. A. Wilbur Lang, Markdale, Ontario, announce the birth of a daughter, Wendy Jane, April 20th, 1959, in Centre Grey General Hospital, Markdale.

1. HELP WANTED

EDITORIAL position is open for a person interested in working for the church in the field of educational and recreational publications. University background required, preferably with specialization in English. Courses in religious knowledge or seminary studies in theology, plus active participation in local United Church, are desirable qualifications. Experience in teaching or journalism would be particularly helpful. Write the Editor-in-Chief, Dept. of Sunday School Publications, The United Church House, 85 St. Clair Avenue East, Toronto.

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HOWARD PARK United Church, Toronto, requires the services of Deaconess or lay Christian Education full-time worker. Those interested please contact Ian McMurray, 15 Anglesey Blvd., Islington, Ont., BElmont 1-1781.

MINISTER, recently bereaved, and son 13 years of age, serving a rural charge in the Bay of Quinte area, requires suitable housekeeper. Please give two references and state salary expected. Write Box 117, THE UNITED CHURCH OBSERVER.

ST. ANDREW'S United Church, North Bay, Ont., requires the services of a male or female Director of Christian Education. If interested please write to T. M. Pratt, St. Andrew's United Church, North Bay, Ontario.

THE United Church of Canada requires an Executive Secretary for the Inner-City Council of Winnipeg Presbytery. Position offers opportunities for research and establishing liaison between Church and Welfare Agencies. Qualifications: University degree; experience in case work and administration. Salary, $5,280.00-$6,480.00 plus pension privileges. For information write: Dr. N. K. Clifford, Augustine United Church, River and Royal, Winnipeg 13, Manitoba, Canada.

1B. RETIRED OR RETIRING MINISTERS

GRANTHAM United Church, St. Catharines, requires retired minister beginning July 1st, 1959. Write Mr. E. G. Bailey, Grantham United Church, 415 Church Road, St. Catharines, Ont.

2A. PULPIT VACANCIES

BOURLAMAQUE - MALARTIC: 2-point charge in N.W. Quebec mining towns, 17 miles apart. Furnished manse will be provided. Starting salary not necessarily minimum, travelling allowances. Vacant July 1st, 1959. Interested ordained ministers contact W. J. Shaver, Bourlamaque, Que.

CAMLACHIE Charge, Lambton Presbytery, vacant June 30th, 1959. Salary above minimum, comfortably furnished manse with modern conveniences. Collegiate bus. Interested ministers kindly contact Mrs. Geo. N. Dingle, Camlachie, Ont.

CENTREVILLE, N.B., Pastoral Charge vacant June 30th. Oil-heated Manse, Elementary and Regional High Schools; minimum salary and travel. Write Roy Williamson, Lakeville R.R. 2, New Brunswick.

COLD LAKE - GRAND CENTRE, Alta., Pastoral Charge, vacant now. Church in Cold Lake; Grand Centre congregation anticipate building. Challenging and needy field. Write Dr. E. M. Savage, Box 158, Cold Lake, Alta.

DUGALD, Manitoba, 4-point Pastoral Charge. Furnished manse, stoker heat. School, Grades One to Eleven. Fifteen miles from Winnipeg on good highway. Vacant June 30th, 1959. Interested ministers please write to A. W. Harvey, Oakbank, Manitoba.

2A. PULPIT VACANCIES—Continued

EVERGREEN Pastoral Charge, Alberta Presbytery. Vacant July 1st, 1959. Newly formed Rural Charge comprising Mayerthorpe, Whitecourt and Sangudo with four smaller points. Active Lay Leadership maintaining regular Sunday services, also summer Student supply. Highway 43 serves all main points. Comfortable Manse situated in Mayerthorpe. Interested ministers please write Mrs. Peacock, Secretary Official Board, Sangudo, Alberta.

GRAND COULEE three-point Pastoral Charge located in the farming area surrounding Regina city. Salary and car allowance $4,300.00. Furnished manse only a few miles from Regina. Interested ministers write Mrs. G. M. Weeks, Richardson, Sask.

GUELPH Dublin Street United Church Pastoral Charge vacant as of June 30th, 1959. Newly decorated and furnished manse. Interested ministers please write—F. Garlick, 22 Prospect Ave., Guelph, Ont., or Telephone TAYLOR 2-7284.

GUELPH, Ontario, Paisley United Church, vacant from July 1st, 1959. Interested ministers please write Mr. E. K. Smith, Recording Steward, 16 Dufferin St., Guelph, Ontario.

HAILEYBURY minister resigning June 30th; two point charge. Contact Pastoral Relations Committee, c/o Robert McGill, Haileybury, Ontario.

INNERKIP three-point charge, Oxford Presbytery, 7 miles from City of Woodstock, vacant June 30th. Salary $4,000.00 including travel allowance. Furnished Parsonage, oil heat, modern conveniences; modern Public School, Collegiate bus. Recording Steward — E. R. Shelby, 847 Grosvenor Street, Woodstock, Ont.

IROQUOIS, Ontario, two-point Charge, vacant June 30th. 2½ mile drive; new church, new church hall, new parsonage, new schools; all modern in a new planned town. Please contact J. S. Brown, Box 296.

LEADER-Sceptre-Abbey, Sask., Pastoral Charge, vacant July 1st, 1959. Seven points, served by Minister and Lay Supply. Leader manse, fully modern. High School and Hospital. Salary $4,300.00 including travel allowance. Interested ministers please write Secretary Pastoral Relations Committee, Mr. John W. Hale, Box J, Lemsford, Sask.

MASSEY, Ontario — 4-point Charge, Sudbury Presbytery, desires ordained minister July 1st, 1959. Two new churches, oil-heated manse; Continuation and new Public School. Summer mileage 38, winter 26; salary above minimum with travel allowance. Please write to Mrs. D. Dunn, Walford Station, Ont. Algoma District.

MAXWELL Charge, Grey Presbytery, desires ordained minister July 1st, 1959. Four-point Charge, three Sunday services. Comfortably furnished, oil-heated manse. Please write to Mrs. Wm. W. Priddle, Secretary, Pastoral Relations Committee, Badjeros, Ont.

NORANDA - ROUYN United Church, Temiskaming Presbytery, vacant June 30, requires ordained minister. Active church in large English-speaking community. Sanctuary presently being enlarged. Good educational facilities through Senior Matriculation. Write Pastoral Relations Committee, Box 215, Noranda, Quebec.

ORDAINED Minister or Layman for a rural charge. Modern Parsonage, school close, bus service to collegiate, good roads. A charge with a challenge. Write Mrs. J. C. Ayers, R.R. No. 3, Orillia, Ontario.

OSGOODE - KARS vacant after June 30th; near Ottawa. Red brick manse with modern conveniences. Salary and travel $4,000.00. Interested ministers please write Earl Sherbino, Osgoode Station, Ont.

OYEN (Alta.) four-point Charge in Drumheller Presbytery, vacant July 1. Furnished modernized manse, natural gas heat and cooking; centralized school, on main line railroad and highway. Salary $4,140.00 including travel allowance. Interested ministers please write or telephone Oscar Berg, Secretary Pastoral Relations Committee, Oyen, Alta.

PORCUPINE PLAIN, Sask., 3-point charge, vacant July 1st. Interested ministers please write Velma Shaw, Recording Steward, Porcupine Plain, Sask.

SHEDDEN, Ontario, three-point charge vacant June 30th. Address inquiries to W. G. Blewett, Chairman Pastoral Relations Committee, Shedden, Ontario.

SIOUX LOOKOUT Pastoral Charge requires minister. Duties to commence July 1st, 1959. Salary including travel allowance $4,400.00. Modern furnished oil-heated manse. New Church, good Secondary and Public Schools, modern Hospital, in growing town. Interested ministers please contact: S. D. Sanders, Chairman, Pastoral Relations Committee, St. Andrew's United Church, Box 566, Sioux Lookout, Ont.

2A. PULPIT VACANCIES—Continued

SOUTH BUXTON Pastoral Charge, Kent County, desires ordained minister July 1st, 1959; salary above minimum, manse close to school and store. High School bus service to door. Address inquiries to Francis Pease, Merlin, Ont., R.R. 2.

SPENCERVILLE - ROEBUCK, two-point pastoral charge, Dundas - Grenville Presbytery, vacant July 1st, 1959. Interested ministers write to Mr. James Bennett, Spencerville, Ont.

STE. GENEVIEVE and Roxboro, new two-point Charge in an expanding suburban area of Montreal, is seeking a minister. Unlimited possibilities for expansion. Ministers interested please write to Frank Round, 76—16th St., Roxboro, Que.

TOTTENHAM, Ontario, 2-point pastoral charge; situated 40 miles from Toronto. Furnished parsonage, oil heated, modern conveniences. Public School and Collegiate bus. Charge to begin July 1st. Apply to Harvey Simpson, or Samuel Hastings, Tottenham.

VACANCY St. Paul's United Church, Preston, Ont., located between Galt and Kitchener. Renovated Church and new manse. Requires Minister June 30th. Reply with letter of information to Mrs. B. Wannop, 370 Hespeler Street, Preston, Ont.

WARWICK, Ontario, 3-point charge, vacant June 30th; furnished parsonage, modern conveniences, on paved road, graded Elementary and Secondary School buses at door. Elmer Watson, R.R. 2, Wyoming, Ontario.

WESLEY UNITED of Beebe, Quebec, invites ministers to apply for the charge, open July 1st. Ministers who enjoy the beauty of lakes, mountainous countryside, and excellent educational facilities should inquire regarding other advantages. Kindly contact W. B. Haselton, Beebe, Que.

WINDSOR, Ontario, Central, downtown Church, vacant from July 1st, 1959. Interested ministers are invited to write to Dr. R. A. Lawson, Chairman, Pastoral Relations Committee, 744 Ouelette Avenue, Windsor, Ontario.

3. PULPIT SUPPLY WANTED

A LAYMAN'S CHANCE (or MINISTER)

A MONTH'S holiday, with your family, July or August, rent free, United Church parsonage, for the price of four sermons. Layman must be recommended by his minister. Contact Rev. A. F. Baker, Arcadia, Nova Scotia.

4. PULPIT SUPPLY AVAILABLE

A WESTERN minister and wife would be interested in supplying an Ontario Pastoral Charge for the month of July; the Toronto area would be preferred. Box 120, THE UNITED CHURCH OBSERVER.

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PASTOR of 1,000-member New York Presbyterian Church will supply pulpit July for use of parsonage. Must be near swimming, in Eastern Provinces. Have 12-year-old daughter. Write Box 119, THE UNITED CHURCH OBSERVER.

5. CHOIR PERSONNEL

CENTRAL Saint John City Protestant Church requires Organist, capable of directing Senior and Junior Choirs. Apply, stating qualifications, experience, salary expected, and when available, to Box 113, THE UNITED CHURCH OBSERVER.

MALE Choir Director for new congregation in West Toronto suburb. Piano presently used. Apply to R. MacLean, 116 Princess Margaret, Islington, stating qualifications, age, references and salary.

ORGANIST and Choirmaster required for Knox United Church, Calgary, Alta. Rebuilt 4-manual, 72 rank, Casavant Organ. A 50-60 voice mixed choir. Please state experience and qualifications, and interest in development of Junior Choir. Address all replies care of Music Committee.

ORGANIST - CHOIRMASTER for Scarborough Junction United Church required July 1st. New church building with electric organ to be opened in September. Apply, stating qualifications and pertinent particulars, to Mr. K. Broom, 105 Roebuck Drive, Scarborough, Ont.

WANTED—A qualified organist and choir leader for new United Church with capacity of 600. New electric organ; approximately 30 choir members. Salary begins at $1,700.00 and up depending on qualifications and experience. References required. Duties to commence Sept. 1, 1959. Address applications to M. L. Marcellus, 2 Brookdale Drive, Barrie, Ont.

5. CHOIR PERSONNEL—Continued

WANTED — Organist - Choirmaster for newly formed Protestant congregation, Oakville. Please state age, qualifications, experience, and salary expected. Address replies to V. J. Lawrence, 215 Pinehurst Drive, Oakville, Ont.

WANTED—Organist for Sept. 1st, Trinity United Church, North Bay, Ontario, concert model Hammond; duties to include directing senior and junior choirs; good vocal and piano teaching possibilities. Mail applications to Box 238, North Bay, Ont., stating age, experience, and salary expected.

6. ASSISTANT MINISTERS WANTED

ROYAL YORK ROAD United Church, a suburban congregation in Etobicoke (Metropolitan Toronto) is seeking applications for the position of assistant minister, with special responsibility in the field of Christian Education, appointment as of July 1st, 1959. Write Rev. J. R. Hord, Minister, or Mr. W. W. Lasby, Secretary Pastoral Relations Committee, Royal York Road United Church, Toronto 18, Ont.

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11. RESORTS, TOURIST ACCOMMODATION (continued)

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PIKE BAY — Bruce Peninsula — "Lawrenceville" Tourist Resort — General store — furnished cottages, electricity, boats, motors. Warren Lawrence, Pike Bay, Ontario.

QUIET, homey atmosphere, by Lake Couchiching. Boating, safe bathing, large airy rooms, housekeeping if desired; four doors from Champlain Park. Rates: day, week or longer, reduced to June 20th and after September 1st. E. McKean, 258 Bay St., Orillia, Ontario. Phone F.A. 5-5863.

TWO Summer Cottages for rent for the season June to September inclusive at Grimsby, Ont., on the lake. All conveniences—excellent swimming —quiet and secluded — ideal for family. H. W. Harvey, 7 Exhibition St., Guelph, Ontario.

11A. TOURS

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22. SUMMER PARSONAGE EXCHANGE

VACATION exchange wanted with minister in Toronto area by minister on lovely Vancouver Island. Exchange fully electric manse and car. Ideal location. Phone or write E. S. Fleming, Campbell River, B.C.

23. MISCELLANEOUS

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DESIGN a Club Pin in a Dominion wide contest. For entry forms write: Gaetz Memorial United Church, Couples Club, Red Deer, Alta.

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25. SERVICES OFFERED—Continued

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1400 VANCOUVER ST., VICTORIA, B.C.
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STAINED GLASS WINDOWS

Publishing House Notes

Book Displays

ARRANGEMENTS for Book Displays at the forthcoming Annual Conferences have been made in co-operation with the Board of Information and Stewardship. In each Conference it will be a joint display presenting the materials from all Boards.

Rev. Elmer S. Leaker of the Department of Sunday School Publications will visit the British Columbia, Saskatchewan and Manitoba Conferences.

Ministers and lay representatives are invited to make full enquiries regarding all their needs of books and supplies.

The Book Steward.

they deserve the best!

You want your children to have the best, and a good school is a "must". These church-related colleges will provide your young people with an opportunity to develop mentally, physically, culturally, socially and spiritually

United College

(Collegiate Division)

WINNIPEG, MAN.

The Collegiate Division originated with the college. It has an enrolment of approximately 270 students in two grades. The division is a self-contained unit with its own teaching staff under Dean Lorne A. Tomlinson, B.Sc., but meets in the same buildings as arts and science and theology.

The division has its own students organization for extra-curricular activities but collegiate students also participate in many college activities.

Entrance requirements: Students with a complete Grade X, including a foreign language, may take a complete Grade XI university entrance in one year. Students with a complete Grade X general course, without a foreign language, may take a special course in Grade IX, X, XI French and the remainder of Grade XI in one year if capable, and thus complete the university entrance. For Grade XII — Students with a complete Grade XI may register. Provision is made for students with one or two supplementals.

For prospectus and application forms write: The Registrar, United College, Winnipeg 2, Man.

United Church College

ST. JOHN'S, NFLD.

The history of United Church College goes back more than 100 years. It grew out of Wesleyan-Methodist Academy which opened on January 9, 1860, with a charter issued on September 24, 1858.

The College is now comprised of three schools: Harrington School for primary grades, Holloway School for intermediates, and Prince of Wales College for upper grades.

There are classes in all grades from kindergarten through Grade XI and a commercial course.

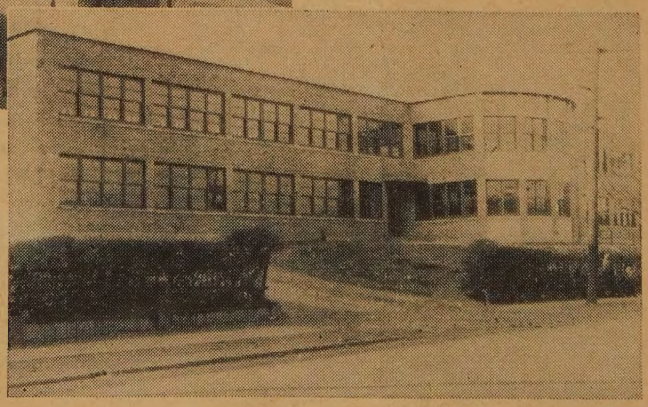
The three schools offer a wide range of extra-curricular activities.

Prince of Wales College, the co-educational collegiate, has football, hockey and basketball teams in inter-collegiate leagues.

Other activities include music, public speaking, Scouts and Guides.

For information and application forms write: Mr. Sherburne G. McCurdy, Principal, Prince of Wales College, LeMarchant Road, St. John's, Nfld.

Write now for prospectuses and application forms



Harrington School, one of three schools that make up United Church College

Other Church-related Schools to Serve your family:

Albert College

BELLEVILLE, ONT.

(Co-Ed) Grades IX-XIII, Commercial, Music

Dr. A. E. MacKenzie, Principal

Alberta College

EDMONTON, ALTA.

(Co-Ed) High School, Commercial, Music, Speech, Arts

Dr. G. H. Villett, Principal

Alma College

ST. THOMAS, ONT.

(Girls) Grades VIII-XIII, Commercial, Music, Art, Dramatics

Mrs. Steele Sifton, Principal

Balmoral Hall

WINNIPEG, MAN.

(Girls) Kindergarten-Grade XII, Music, Ballet, Art, Dramatics

Miss G. Murrell-Wright, Headmistress

Mount Royal College

CALGARY, ALTA.

(Co-Ed) Engineering, High School, Commercial, Music

The Rev. W. John Collett, Principal

Ontario Ladies' College

WHITBY, ONT.

(Girls) Grades VI-XII, Music, Art, Dramatics

Dr. S. L. Osborne, Principal

Stanstead College

STANSTEAD, QUE.

(Boys) Grades IV-XII, Commercial, Music

Mr. W. K. Molson, Principal